The Churchman

THE REV. HENRY N. HUDSON, EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 46.—WHOLE NUMBER 1138.

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Daily Public Worship.

PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, . . . At 9 A. M. and 3 P. M.
ST LUKE'S CHURCH, 8 " " 5 "
CHURCH OF THE ANNUNCIATION, 9
CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.
EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M.
CHURCH OF THE NATIVITY, 9
CHURCH OF THE TRANSFIGURATION, ¼ to 9 A. M. 6 P. M.
ST LUKE'S CHURCH, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.
GRACE CHURCH BROOKLYN HEIGHTS, 9 " 5 "
On Fridays, Evening Prayer with Lecture at 8 "

It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar for January.

16 Second Sunday after the Epiphany.
23 Septuagesima Sunday: third Sunday before Lent.
25 The Conversion of St. Paul.
30 Sexagesima Sunday: second Sunday before Lent.

FEBRUARY.

2 The Presentation of Christ in the Temple; commonly called the Purification of St. Mary the Virgin.
6 Quinquagesima Sunday: next Sunday before Lent.
9 The First Day of LENT, commonly called ASH WEDNESDAY. [Proper Psalms instead of the Psalms for the Day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed between the Collect and the portion of Scripture appointed for the Epistle.]
13 First Sunday in Lent.
16, 18, 19 Ember Days.
20 Second Sunday in Lent.
24 St. Matthias the Apostle.
27 Third Sunday in Lent.

Poetry.

Monastery Cells.

Night after night—day after day,
Sick and sorrowful—alone—
Passeth thus my youth away;
Never once a loving tone,
Never once a happy lay
Mingleth with my midnight groan.

From all the world apart,
Weeping, I see no dear familiar face,
Pouring its sunshine on this dreary place,
Healing this broken heart.

Never a voice, that near my cradle broke
The silence brooding o'er my infant sleep:
Never the simple song, that, when I woke,
Rose, calling back the spirit-slumber deep;
Never an old heart-treasure cometh near,
Winning by love for waning eyes a tear,
Save sometimes in the vacant night,
When the wind howleth, and the rain
Beateth by fits against the loosened pane,
And the storm without, with its rage, and din,
Seem fuller of God than the heart within,
Till I shudder and start in affright.

Sometimes then the ghosts of years,
Past and dead are present, moving
All the spirit into tears,
For the bygone hours of loving.

Can this be life that leads to heaven?
Can the loveless wholly pray—
They, from whom the precious leaven
Of sympathies hath passed away?

Oh, dreary walls! in which I'm doom'd to die;
Ye soon—how soon! shall echo my last sigh;
And I, passing along, all joy, to death,
Will leave you, for a love-gift, my last breath;
Others shall fill my place, perchance that smile,
Entering hither with a quiet mind,
Whose blest remembrance only counteth vile
The world, and all its pleasures left behind;
With but one only hope, and that of Heaven,
The world forgotten, hope to be forgiven.

Oh! for one thought of pride,
To waste in solitude a life away,
Shut out forever from the cheering ray
Of human love, by suffering sanctified;
And ever growing deeper day by day;
Stronger and deeper by its self denying,
Sorrow and strength alternately replying.

Madness must end it all!
My mind grows weak and weaker; hour by hour
The towers of reason totter, and must fall
Beneath this agony's avenging power.
Thought, once so clear, is stain'd with passion's flood,
Like Egypt's crystal waters turn'd to blood:
Oh, Death (I call in vain),
Take me, forever, from this world of pain.

Selected Matter

The following paragraphs touching the late Bishop Gadsden will speak for themselves. They are from the *Church Review* for January, 1853; a paper which we can cordially recommend to the confidence of Churchmen.

Young Gadsden exhibited from his earliest years those prominent characteristics, which marked his whole life—great determination, honesty of purpose, and impetuosity of temper, which might have been expected to bring him into collision with teachers, who were never in those times expected to use forbearance towards their pupils. But these qualities were, on the other hand, modified by great self-denial and humility, by a strictly upright and moral deportment, and, above all, by the deepest religious impressions. Like Bishop White, there seems to have been no period of his life, to which his own memory or that of his friends could refer, which was not marked by the same feelings and habits of piety, and governed by the same high religious principles. In this, as in other things, "the boy was father to the man:" what he was as Bishop, that he was as school boy, as a student at College, as a minister of the Church. There was not only no inconsistency, there was scarcely any *change* in his principles or conduct, during the course of a long life. Indeed, he can scarcely be considered ever to *have been a boy*. Grave, thoughtful, studious, intensely industrious, though he had errors and sins to lament, they were not those of youth. In energy and definiteness of purpose, in singleness of aim, in an unhesitating rejection of whatever could impede the attainment of his one grand object, he was always a *man*. Like his great contemporary, classmate in College, and friend, Calhoun, he not only allowed himself no amusements, but never seemed to feel the want or desire of any. And we are assured by the contemporaries of his early life, that this was as much the case in boyhood and youth, as in manhood, and when weighed down by age, and the cares and distractions of the episcopate. His one grand object, of which we have spoken, was his determination to enter the ministry of the Church, and devote himself, body and soul, to the service of Christ. This is said, emphatically, to have been "contemporaneous with his will to decide."

At College, as at School, Mr. Gadsden rarely if ever participated in the sports and recreations of other young men. Steady in the pursuit of one object, and faithful to the obligations which he had marked out for himself, he was almost stern in the performance of them. At the same time, in his personal relations he was accessible, social, and cheerful. No one entered more readily into a lively conversation, or enjoyed with more zest a humorous narration, an amusing anecdote, or a sally of wit. It was here, as in many other things, that his stern self-denial shone forth. With so quick and lively a sense of enjoyment in that which was an *occupation* for others, he refrained from its indulgence on principle. Yet it was wholly without the sourness of puritanism or the gloom of ascetism. These qualities never changed in him. Amidst the hard work of the episcopate, combined with the oversight of the largest congregation in the Diocese, when he would work before day, or half the night for the Church, he would occasionally give his evenings to society; and then always delighted with the company of the young, with whom he, on the other hand, as unsophisticated as the youngest, was an especial favorite.

He was led into the ministry of the Church, which he so deeply loved, and which he contributed so much to extend and to build up on the solid foundation of Evangelical truth and Apostolical Order, not by a mere hereditary belief, and by the habit of attending on her services; but, in opposition to powerful influences acting both on the intellect and affections, he made choice of the Church, and never swerved from his purpose. It was the deep conviction of his mind and heart in favor of the truth of doctrine and apostolicity of order, preserved in their integrity and held together, as he believed, in her alone, which led him into the Protestant Episcopal Church, to which he was ever afterwards so devoted, so conservative, and so indefatigable a servant. The main bias of his early education was, as we have shown, towards Presbyterianism or Congregationalism, which, at that time, differed little except in Church Consistories; but very early resolving on the ministry, with a mind developed beyond his years, he early examined into the foundation of the doctrines which he adopted, and thoroughly satisfied himself of the conformity with Scripture and sound reason of those contained in the Liturgy, Offices, and Thirty-nine Articles of the Church.

The friendship commenced in College between Calhoun and Gadsden, was never intermitted. Though their pursuits were widely different, each retained through life a cordial regard and veneration for the other. The last time we met the great Senator, was with two or three friends in company with the good Bishop. It was curious to listen to the ponderous, original, searching dissertations of the one, and the short, compressed, eager, weighty sentences of the other; to see how the mind of the one was wholly absorbin his *country's* good, and forming gloomy but true presages of the results of the Mexican war then raging; and how the other would escape from these topics to the Church of the living God and the triumphs of the Cross. Touching, indeed, was the close of that friendship on earth of two men so attached, and yet so different, when, at the close of that splendid ceremonial, the like of which has never been seen in the South, the good Bishop committed the remains of his early and steadfast friend to the tomb in his own cemetery of St. Philip's. A goodly company of white-robed priests surrounded the coffin; and among them were conspicuous the grey hairs of the much-loved Bishop, while with low and trembling voice, but a deep pathos, as if foreboding how soon the same words would be said over his own lifeless remains, he pronounced the words, "earth to earth, ashes to ashes, dust to dust."

In 1814, Mr. Gadsden became, on the death of the Rev. Mr. Simons, Rector of St. Philip's Church, Charleston, the oldest and perhaps the most important congregation in the Diocese. To the duties of this arduous charge he addressed himself with the greatest earnestness and zeal. Though his voice was low and his delivery defective, yet such were the weight and force of his sentiments, so sound and solid was his theology, so finished was his style, whenever he found time to elaborate his discourses, and above all, so holy and blameless was his life, that he was always listened to with respect, and by his habitual hearers preferred to more eloquent men. To eloquence, indeed, he never made any pretension. Though as far as *style* is concerned, he could, and did, on certain occasions, exhibit himself as a master of purity, neatness, and precision; he generally seemed to aim at nothing more than a plain straight-forward statement of the truths of the Gospel, as held by the Church.

In the department of pastoral care few men have excelled him. Prompt at every call, never delaying till to-morrow the work of to-day, disregarding weather, apparently insensible to fatigue, he might be seen hastening with his rapid and irregular step from house to house, intent only on his work, to relieve the poor with the alms of the Church, to aid which he often drew largely from his own purse, to comfort the sorrowing, to pray by the bedside of the sick, and to administer the Holy Communion to the chronic invalid, and the sick Christian about to depart from this world of sorrow. But perhaps the pleasantest sight was to see him in the Chancel, surrounded by the children of his flock, hearing the Catechism, and encouraging lisping childhood to its first imperfect utterance of the great truths contained in that beautiful compend, the Catechism of the Church. In this office he delighted; and white and black, of two or three generations, gathered in succession around him, as a venerated and loved spiritual father.

In 1818, after the death of Bishop Dehon, we have been credibly informed, that he was the only candidate spoken of as Bishop, and would have been unanimously elected, but for his positively declining to have his name brought forward, and earnestly entreating the Convention to fix upon Dr. Bowen, formerly rector of St. Michael's, Charleston, but then Rector of Grace church, New York. Dr. Bowen was accordingly unanimously elected Bishop, and cultivated a friendship with Dr. Gadsden, similar to that existing between the latter and Bishop Dehon. The most entire harmony existed between them on all matters relating to the Church. During the Episcopate of Bishop Bowen, grew up dissensions in the Church in South Carolina, which had before been perfectly united. The occasion of their first appearance was, we believe, the measures pursued by some revivalist preachers of other denominations, with whom several of the clergy of the Church sympathized, as doing a great work and converting many to God. They consequently fell into certain measures condemned by Bishop Bowen, and regarded by him as of a pernicious tendency. They, on the contrary, regarded him as so far opposing the progress of true religion. There were other points of difference not necessary now to detail. On the death of Bishop Bowen, in 1839, the Diocese was found to be divided into two parties. At the election in February, 1840, Dr. Gadsden was the candidate of one party, and the present Bishop of Georgia, of the other. The learning, popular eloquence, piety, and personal friends of the latter, gained him a handsome support.

Great principles were, however, considered to be at stake, and the contest between the partisans of each candidate, though conducted with decorum and forbearance, was a somewhat excited one. Dr. Gadsden was elected at the first ballot, by a small majority of the Clergy, and a large one of the Laity. After the adjournment of the Convention for the day, the Bishop-elect called the Clergy around the Chancel, and, taking his stand by the altar, addressed them in a short speech, which drew tears from many eyes. He declared that, if he knew his own heart, he had no personal ambition in regard to the office, that he wished only the good, the unity, the peace of the Church, and proposed that the Clergy should unite in nominating some third man (as nearly as possible acceptable to all), in whose favor he would gladly decline the office. He went on to name a respected presbyter, whom he eulogized in terms of affectionate admiration. But his speech had the precisely opposite effect from what he intended. The exclamation was audibly heard, "what a magnanimous man!" and there ensued a general acquiescence in his election, even those who had warmly and conscientiously opposed him, being unwilling to disturb the result.

We cannot doubt that our readers will be much gratified with the subjoined piece of pulpit eloquence. It is extracted from a series of sermons preached at Rome by the Rev. Francis B. Woodward, Chaplain of the English Congregation, which, as is well known, is obliged to hold its public services without the bounds of the Papal City. The style of the extract strikes us as presenting a happy combination of grace and strength; and the course of thought seems not less admirable in itself than applicable to the times.

Yes, the Church of Christ in the world is in a hostile element. She is in the world, but is not of the world, and does not amalgamate with the world. She is a kingdom, set up in the midst of the kingdoms of this world, but a kingdom diverse from them all; a visible community, but one whose principle of cohesion is impalpable and unseen; not drawing her origin from the decrees of princes, or the election of the people, but tracing her lineage to the fishermen of Galilee, and claiming the allegiance of the nations, in virtue of a commission transmitted to her by those who, in their own day, were the offscouring of the earth; living under all forms of civil polity, sometimes in alliance with them, sometimes independent of them, sometimes discountenanced by them—at all times the object of their jealousy or of their fear; sometimes tempted to forget her high commission by the baits of worldly prosperity, sometimes apparently ready to perish in the storms of persecution, surviving earthly dynasties, and yet herself knowing no decrepitude; and witnessing the decay and fall of empires, whose rise and slow maturity she has watched, and herself still fresh to proceed on her onward course, conquering and to conquer. Such is that mysterious society which has now held on her way for eighteen centuries, in the midst of an adverse world.—How are we to account for her continuance, and her undiminished vigor? She has met the sword of open violence by no resistance. She has confronted the sophistries of human wisdom only by the preaching of the Cross. What has preserved her, what has prevented her from being swept away by the tempests, that drove her to worship in catacombs, and to hide herself in dens and caves of the earth? And what has saved her from being engulphed in the floods of worldliness, when kings became her ministers and nursing fathers, and the wealth of the nations was poured into her treasury? It was His presence, and His Almighty power, who has promised to be with her even to the end of the world. It was His presence who, on the Lake of Galilee, rescued the infant Church from perishing in the waters. "God was in the midst of her," therefore was she "not removed." And the same God is still with her, and therefore she need not fear, "though the waters rage and swell, and the mountains shake at the tempest of the same." And the same presence of the Incarnate God, which guarantees the permanence of the Church at large, is that which alone can ensure the safety of any particular branch of it. Particular branches, indeed, of the Church may be cut off, or have their candlestick removed, without impeaching Christ's fidelity in the promise of His continued presence, which was made to the Church at large, and not to individual branches, any more than to individual members. But so long as that presence, which is the life and security of the whole Church, is in any particular branch, so long must that branch partake of the life and security of the parent stem. She is founded upon the rock, and the gates of hell shall not prevail against her. And this, my brethren, is my hope for the Church in which God's providence has cast the lot of most of us. The present seems an awful crisis in our Church's history. There is much to try, much to dishearten, much to alarm, and much to humble us. Dark clouds are gathering, which indicate a coming storm, or rather, the first gusts of the tempest have already burst upon us. The hearts of many are failing them for fear. And the strife and contention which agitate the Church's bosom, and shake her to her centre, fill the minds of some of the most hopeful of her children with gloomy forebodings, that she will afford a sad illustration of the principle that a house divided against itself shall be brought to desolation. But notwithstanding all these causes of grief and fear, I do not despair of the fortunes of our Church. On the contrary, in spite of the taunts of her enemies; in spite of the desertion of faithless or faint-hearted sons, who have forsaken her in her hour of need; in spite of the loss of some whom we could ill afford to lose; I believe that our Church will yet rise out of her present humiliation. Much additional trial and much chastisement may be before her; but I believe she is destined yet to do great things in the earth, and will yet be God's chosen instrument in the regeneration of mankind.—And this, I believe, not merely because the mighty empire with which she is identified gives her almost a world-wide field of operation; not merely because she is the great witness in the world of Catholic truth, and unadulterated Christianity; not merely because she can trace her commission by successive transmission to the Apostles, and through the Apostles to Jesus Christ; but because she is exhibiting, in spite of her present disorders, signs of renewed life and vigor, which betoken the working of a Divine presence within her. Two centuries ago she lay prostrate by an overthrow that to many seemed annihilation; and yet she was afterwards restored by a "great deliverance." And is it nothing that, in these latter times, she has been awakened from the worldliness and sloth, in which a century of prosperity and ease have plunged her? Is it nothing that she has been aroused from the Erastianism and latitudinarianism into which reliance on the secular arm was hurrying her, and taught to know her own powers as a living member of Him whose kingdom is not of this world? Is it nothing that a daughter Church in another hemisphere is keeping pace with the giant growth of the empire in which it is planted, and making advances scarcely parallel in the history of Christian progress? And is it nothing that into both, into parent and offspring, there has been infused fresh energy and fresh life; more earnest devotion, greater self-denial, larger liberality in support of Christian objects? Are these the symptoms of a decaying Church? Are these indications that her light is going to be extinguished; that she is going to be cast away as a withered branch? Are they not rather the workings of a Divine power, the tokens of a Divine presence within her?

But, still, the purest branch of the Church may forfeit her privileges by unfaithfulness; and there is much in our present circumstances to fill us with apprehension. And nothing can guide our Church through her difficulties and dangers, except the effectual interposition of that almighty power, whose unseen presence is still, we trust, amongst us. Our Church will never be saved by human schemes, or human contrivances, by semi-political meetings, or by latitudinarian compromises, or by the judgments of secular tribunals, or by parliamentary legislation.—Nothing will save her—nothing can heal her disorders and quiet her agitation, but the same Almighty word which allayed the turbid waters of the Sea of Galilee. "Not by power, nor by might, but my Spirit, saith the Lord." But that Spirit will not be withheld from the earnest supplications of a praying people. But, my brethren, while in this time of our distress, we thus follow the Apostles when in jeopardy, by calling to Him who alone can save us from perishing, we must remember that we have a part to act, and that we must act it.

And, first and foremost, it is essential to the stability of our Church, that we cease from our mutual contentions. The gentle spirit of holiness and peace is driven away by noisy dissension, and dwelling amidst the strife of tongues. We have enemies enough on both sides of us, without turning our arms against one another; and a house divided itself cannot stand. Perfect unanimity of opinion is impossible to be attained in any community of men; and amongst those who hold, in common, the great verities of the Christian creeds, differences on other matters ought not to be allowed to break the unity of the Christian brotherhood; and so far as others may be in error, we may be sure that charity, and forbearance, and Christian kindness, are more likely to win them to the truth, than angry bickerings, uncharitable judgments, and calumnious imputations. Let, then, "all bitterness, and wrath, and clamor, and evil speaking, be put away from us, with all malice;" and we shall not only experience "How good and pleasant it is for brethren to dwell together in unity," but we shall find, that in that unity is the true secret of the Church's strength; for the God of peace dwells with them that love peace, and live in peace; and where He is, external dangers will assail in vain.

But, secondly, it is essential to the stability of our Church, that her members pay due regard to her Scriptural authority, that they act upon her principles, and use the means of grace which she provides. No Church can possibly stand, if her laws are habitually slighted, and her ordinances habitually disregarded by her members. This is evident from the nature of the case. Universal disregard of the rules and regulations of any society, on the part of its members, would be *ipso facto* a dissolution of that society; and in whatever degree its rules and regulations are disregarded, in the same degree is a step taken towards its dissolution. It is the same with regard to the Church. She can claim, no doubt, a Divine sanction for the authority that she exercises, which renders it dangerous to slight it. But she stands on the same footing with all other societies, in this particular, that she can be maintained only by the acquiescence of her members in what she prescribes, each sacrificing his private fancies to the common order; abstaining, on the one hand, from unauthorized innovations, and on the other hand, adhering to her clear, indubitable, unmistakable laws and institutions. I know well that there are many good people amongst us, who, alarmed at the numerous perversions that have lately taken place, and justly jealous of anything that might promote that unhappy movement, have an uneasy fear of Church authority and Church institutions, as tending to lead to Romanism. This is a feeling with which it is hard to deal, inasmuch as one really does not know what it means. If the Church of England be, what I am sure we all believe her to be, the greatest bulwark against, and most formidable antagonist of, Romanism, surely there must be some confusion of mind, in supposing that faithfully obeying the Church of England tends to make a man a Roman Catholic.

Indications are almost daily strengthening and accumulating upon us, that the Reformed Catholic Church throughout the British Empire is about to recover from the long paralysis of some of her most important functions. The following extracts from our English exchanges will show somewhat of the scope and energy of the movement now in progress, both at home and in the colonies, towards a practical assertion and exercise of what we cannot but regard as the Church's original and inherent powers of self-legislation and self-government. The form, too, which this action promises to take, and the conditions whereon it seems likely to proceed are such as may well attract confidence and allay apprehension. The calmness and energy of thought and purpose evinced in the following extracts are truly auspicious. The words spoken are manifestly those of men who know well where they stand, and why they stand there. From divers things said below, our readers will be apt to gather some comfortable assurance, that no attempt will be made to resolve the Church, actually or potentially, into the Priesthood; which would be, in effect, to prepare the way for a repetition of that gigantic abuse which both provoked and justified the Reformation.

"Much discussion," says the *Guardian*, "has taken place on the Colonial Church Bill, proposed by Mr Gladstone. On the 11th of October the clergy of the rural deanery of Cape Town agreed to petition Parliament and address the Bishop in its favor, and fourteen out of seventeen signed. On the 28th a public meeting was called of members of the English Church, for the purpose of considering the Colonial Churches Bill, and for adopting an address to the Bishop of the diocese thereon; when, after a discussion of two days, the same petition was adopted by a majority of 67 to 34, and the address to the Bishop by 67 to 20. The following is a copy of the address":

1. We, the undersigned clergy and laity of the diocese of Cape Town, having being invited by your lordship to express our opinion upon the merits of a bill, entitled 'A bill to explain and amend the laws relating to the Church in the colonies,' and about to be introduced into Parliament, with the view of removing certain doubts at present existing as to the rights of the Bishops, clergy, and laity of our communion in the colonies, in regard to the management of their internal ecclesiastical affairs, beg to assure your lordship that we do heartily believe it to be of the gravest importance that all such doubts should be removed, and that the same liberty should be extended to us of meeting for the free discussion and better ordering of our internal affairs which is enjoyed by every other religious body within the colony, and is being exercised by the Dutch Reformed Church at this very time.

2. Accordingly, we have petitioned both Houses of Parliament to the above effect, in terms which we hope your lordship will approve, and would respectfully request of your lordship to take charge of our petitions, and see that they be duly presented.

3. We hail with satisfaction that restrictive clause of the bill which distinctly provides that the liberty to be conferred by the bill shall involve no right to renounce or alter the Thirty-nine Articles, or the Book of Common Prayer; and which further seems to imply that all the existing laws and usages of the United Church of England and Ireland shall be understood to be the basis of all future legislation for the English communion within this colony.

4. Also, we would dutifully express our hope that any Synod or Convention which may hereafter be summoned in this diocese, consisting of Bishops, clergy, and laity, shall be three distinct orders; and that the consent of all three orders shall be necessary to all acts to be binding on the Church at large. But we think it might often be advisable that the three orders should deliberate together, and that they should be free to do so at their discretion.

5. Also, that the appointment of lay-delegates shall reside, according to some fair principle or representation, with the laity to be represented, subject only to the condition that both voters and delegates be *bona fide* members of the Church.

6. Also, with deference to your lordship, and entire confidence in the intentions of your lordship personally, we would record our opinion that the period for the convening of Church Synods in the colonies should not remain discretionary with the Bishop of the diocese, but that they should be ordinarily assembled at stated periods, to be determined with the common consent of the Bishop, clergy, and laity, at our first convention. But we readily own that the Bishop should be always free to summon an extraordinary Synod for an extraordinary occasion, whether at the solicitation of the two estates, or of either of them, or upon his own motion.

7. With regard to the conclusion of the first clause of the bill, as we conceive that in leaving the English Church 'subject as at this time, in common with all other religious communions, to the authority of the local legislature,' no abridgment of our religious liberty is intended, but only that none of our internal regulations shall have legal force in the colony without the sanction of the local legislature, we desire to express our opinion that such a provision, while it may prevent any jealousy from being felt by other bodies, cannot in any way be injurious to our best interests. We are confirmed in this opinion by observing that the Dutch Reformed Church in this colony has received all the legal power which it deemed necessary for its welfare from the local legislature.

A meeting of clergy and laity was also held at Sydney, Australia, on the 16th of August, just before the departure of the Bishop of Sydney on his visit to England. The Sydney *Morning Herald* says: "After the divine service in the cathedral, the congregation adjourned to the schoolroom, when the Archdeacon of Cumberland presented an address from the clergy, expressing their sincere attachment and heartfelt prayers that the Almighty would be pleased to grant a successful issue to all the Bishop's self-denying endeavors to promote the glory of God and the good of His Church. Mr C. Campbell, at the request of the laity present, expressed his regret that time had not been allowed for them also to have expressed their affection and respectful sympathy." In the course of his reply the Bishop has the following in reference to Mr Gladstone's Bill:

My design was to solicit in the proper quarter the removal of those restrictions by which our Church is at the present inhibited from the free exercise of those faculties of self-guidance with which she was originally endowed; that there might no longer exist any obstacle to the meeting of the Bishop, clergy, and laity in a lawful assembly, to consult and make regulations for the better management of the affairs of the Church within this diocese. But it appears that while we have been here engaged in these considerations, the attention of Parliament, prior to any application on our part, has been directed to the introduction of the same measures on behalf, not of this diocese only, but on behalf of a very considerable portion of the colonial Churches. By a bill introduced by the member for the University of Oxford, it is proposed to enact that in each of the colonial dioceses named in the bill, or to be hereafter included by the authority of her Majesty, it shall be lawful for the clergy and laity, under suitable regulations, and with the assent of the Bishop, to frame such regulations as by the concurrence of all shall be deemed most salutary and conducive to the welfare of the Church. So far as our acquaintance with the proposed measure at present extends, the purpose of it appears to be in exact agreement with the proposition of the Bishops assembled here in 1850—that is, to extend to the laity of the Church a degree of active influence, which from the outset they have never possessed directly, and perhaps hardly indirectly, in the management of its affairs. The concurrence of so many portions of the Church in the same views at the same instant, from east to west, from north to south, from the centre to the outermost limit, and the adoption of the same by the most distinguished statesmen, urged forward by no impulse or solicitation from us, but by their own thoughtful conviction that this is the path to be traversed in pursuit of the most advantageous constitution for the Universal Church, are assuredly tokens and signals that this movement forms part of a providential arrangement of God, under which He will provide that as her days are so shall the strength of His Church be. It is not in my power at present, from want of sufficient information upon the subject, to embody in description what the final character of this measure is likely to prove. So far, however, as I can read it, I read it in hope, and under a persuasion that its provisions will be so carefully drawn up, so maturely considered, and so cautiously adopted, that they may prove a benefit, a blessing, and a support to the Church of the Lord through many coming centuries, and, it may be, even to the end of the world.

The next is taken from the London *Evening Journal*, and is part of a report submitted, adopted, and ordered to be circulated, at the annual meeting of the London Union on Church matters.

The committee have watched with the most intense interest the several steps taken towards the revival of Convocation. They added to the petitions presented to Convocation at the beginning of the present year, one which they trust was not unimportant, and they were watching with interest for the result of the notice given by the Bishop of Oxford at that session when the dissolution of Parliament and Convocation cut short their expectations, and placed the question of synodical action on the footing of an appeal to the clergy. The committee had previously at this time last year pointed out in a report the principles which they thought ought to guide members of the union in the coming dissolution. Neither at that time nor when the dissolution approached, did your committee presume to do more than make general statements based on the duties of citizens under such a constitution as ours. Though individually feeling most deeply the importance of securing the return of men to the Lower House of Convocation, who should have the cause of the Church at heart, they felt that it would be wholly beside the province of the Union to interfere about either. The result of the elections to Convocation has been eminently satisfactory. While thanking God, for the general tendency of the harmony and strength displayed at the three days' *session of the present Convocation, which has* been held, your committee have merely to remark that they will watch with the closest care those further proceedings which must follow next year. Now that several members of both Houses of Convocation have taken up the cause of synodical action with so much resolution and moderation, your committee think it best for the present to leave the matter in their hands. For it would seem that simplicity and unity of action are in an advancing cause like ours far more important than the exact propriety of the steps taken, if only these steps are not altogether wrong. Suggestions, therefore, from your committee, and still more from the union itself, or plans more complete than those which Convocation has at present thought fit to enter upon might be extremely embarrassing; and your committee desire that their course may be directed by prudence as well as zeal. Before leaving the subject, your committee feel bound to notice the meetings for the revival of diocesan synods, and the bill which Mr. Gladstone introduced into the House of Commons for facilitating synodical action in the colonies.

With regard to the first of these, your committee have not felt called on to take any corporate action. Several members of it attended the meetings, and expressed their warm concurrence. Such was the feeling of the Committee, and such they doubt not, is the feeling of the union. For your committee apprehend that no system of Church legislation can be complete and satisfactory in which the diocese cannot deliberate and act as a whole, according to the precedents of the earliest times, and the desires of the most zealous and right-minded Church Reformers in all ages. At the same time, your committee are not disposed to regret that those meetings have been suspended: they have done their work for the present, the sentiments matured by them will not be forgotten, but for the present the eyes of English Churchmen must be fixed on the Convocation of this province, and it is well that no other objects should distract their attention.

The committee regarded, also, with great interest, Mr. Gladstone's proposal to permit the colonies to adopt measures of self-legislation, which appeared to them moderate and safe, and suitable to the times; while for the integrity of the Anglican Church, it seemed preferable to depend on the natural affection and desire for unity of our colonial brethren, rather than on the most careful provisions of an act of Parliament. Your committee thought that Mr. Gladstone did not receive at the hands of his opponents the treatment which was due either to his measure or to himself. They will look with interest to his renewing his motion in the present session, and to the feeling it must have long before this excited in the Colonial Church; and they are not sorry to observe that the Bishop of Sydney, when leaving home to come to this country for the good of his diocese, declared the substantial identity of Mr. Gladstone's measure with the plans put forward by the Australian Bishops in 1850.

Two matters are now proceeding which connect themselves necessarily with the question of synodical action—the cathedral question, and that of a more effectual discipline over the clergy. These are questions in which much difference of opinion may reasonably exist, and may possibly hereafter come under discussion by the union; but inasmuch as they are now before Convocation, the one as the subject of a separate committee, and the other as one of the heads of the admirable paper of gravamina laid before the Lower House, your committee think it may be expedient for the present not to discuss them.

Your committee felt deeply gratified with the last meeting of the National Society, and they trust that no necessity will arise in future for any expression of discordant opinion of those meetings; the evil and scandal of the past lies at the door of those who have silenced the legitimate voice of the Church. It is not possible that men who are not only permitted, but encouraged, to speak their mind freely on politics, and thus, as it has been aptly expressed, to make the government of the country a perpetual and safe propaganda, should not make to themselves opportunities of speaking out when the dearest interests of their *religion* are touched.

The last eighteen months have been remarkable for the amount of attention that has been drawn, in various and most different ways, to the international *relations* of Christians, and the connection between Churches and extraneous religious bodies, tending to raise the latter to a due sense of their obligation to seek the full blessings of the Catholic Church. Certain results of the Great Exhibition have led to a manifestation of this feeling, and to a hope that important results may follow in northern Europe. The intercommunion between the different branches of the Anglican Church has been exhibited in a manner which must be edifying to its members, and make an impression both in this country and in America, even upon many

who have unfortunately abandoned the Church of their forefathers. The committee refer with peculiar satisfaction to the visit of American bishops, clergy, and laity to England during the last summer, and to the presence, at the recent important episcopal consecration in New York, of a Bishop of English consecration. A bishop of Michigan preaching in St. Paul's, and a bishop of Montreal consecrating the Holy Eucharist at Trinity church, New York, are pleasing tokens of the brotherly feeling which must animate the members of two churches so intimately allied; and show that our differences in civil status, and still more in Church polity and ritual, are no hindrances to perfect intercommunion.

In conclusion, the committee have to repeat the warning they have formerly expressed, that it is not on the support of political parties that the cause of the Church can be based, that we should not be swayed overmuch by the impression that one political party is rather more hostile to the Church than another, or one Government does not give us the advantages which we might obtain from another. It is best to look for but little from any party, but to follow our respective political views, having a care always for the good of the Church and a desire to seek moderation. If such be our aims, God will bless our efforts, and the Church be guided in peace and union, wherein true strength resides.

Communications.

For the Churchman.

Truth of Christianity.

Probably all christians, in their intercourse with fellow men, are often pained with hearing doubts and difficulties suggested touching the claims of the gospel to human regard and acceptance. They sometimes fall in with avowed infidels, who desire to make no secret, or who even seek occasions to obtrude bold assertion, and it may be defense, of their unbelief. More frequently, perhaps, they find those of feeble faith, who hardly believe as much as they desire to believe. The first of these classes is much encouraged, and the perplexities of the second are increased, by another class, probably more numerous than either, *practical unbelievers*, who, notwithstanding professions they may make of being christians, and any desire they may have of credit for being such, do yet, by the unholy and unchristian state of their hearts and lives—whether in flagrant sin, or in the hardening influences of worldliness and spiritual indifference—array themselves against the gospel, virtually pronounce it false, and wickedly contribute to withdraw those whom they may influence, from a just appreciation of its claims.

It will be, on all accounts, a wholesome thing for the good christian often to review the grounds on which the gospel may be vindicated against objectors of every kind. Some thoughts on the subject will now be suggested.

The agreement of the predictions of the Old Testament respecting the Messiah, with the life and character of Jesus, and the results of His ministry, is proof of the truth of His religion.

The value of this assertion, of course, depends on the facts, that what we allege as prophecies were in existence before the events to which we apply them transpired, or could have been anticipated on any ordinary ground of human probability; and that the history of those events is authentic.

It is characteristic of objectors to the truth of christianity, that they will allow arguments that command their full assent on ordinary subjects, to have little or no force when applied to the christian religion. It is deemed folly, and indicative of disregard to the claims of truth, to question the verity of historical statements, not contrary to the nature of things, or rendered questionable on sufficient authority, if vouched by one or two historians of good repute. But when, even laying aside the authority of our own writers, we would establish, as arguments in favor of christianity, facts resting on the evidence of those disaffected towards it; skepticism that would be deemed disreputable in other matters, is never wanting to whet ingenuity for raising objections, and thus attempting to evade the arguments.

The existence of the Scriptures of the Old Testament for several, and a part of them for many centuries before the christian era, is a fact attested by a line of evidence running through the whole series of ancient profane authors, the rejection or repudiation of which is utterly at variance with sound philosophy, with an honest and enlightened regard for truth, and with rules of belief established by the common consent of mankind. That these Scriptures have been substantially the same in all ages, appears from frequent references to them, extracts from them, paraphrases of them, commentaries on them, facts and prevalent opinions to which nothing else could give rise, and the examination of the most ancient copies and versions from different and distant parts of the world. Indeed as the Jews, in all ages, and wherever dispersed, uniformly held their Scriptures in the most profound veneration, and guarded their integrity and purity with even superstitious jealousy, and this with the watchful eye over each other of contending sects; it is morally impossible that any important alteration could have been effected.

The Greek version of the Old Testament, known as the Septuagint, is proved, by a variety of testimony, to have been made at least two centuries before the birth of Christ. At least, then, that length of time before our Saviour, those many passages were in existence, and regarded as a part of the old and established Scriptures held as divine authority for the Jewish religion, which were evidently penned with a prophetic intention, and which subsequent unquestionable history has proved to have coincided, with the most remarkable and unforced exactness, with the life, ministry, and character of Jesus.

And besides the bearing of these on the argument from prophecy, let them be seriously considered in themselves, with an especial reference to the miracles which He performed. The evidence in their favor is much stronger than is possessed by many of the most important, and most generally unquestioned, historical facts. Let this assertion be tested by any principles of investigation proper to the subject, which reasonable men may desire, and which they would think fair in matters that they wish should prove true. And here too, reference may safely be made—indeed christians may confidently challenge reference—to profane and even inimical history.

How, now, can candid and truly philosophical minds account for the facts recorded in the New Testament, except as conclusive proofs of the divine mission of Jesus, and the truth of His religion?

From the New Testament, and other early narratives of both friends and foes to the gospel, we have unquestionably authentic accounts of the rapid diffusion of christianity under the most appalling circumstances of cruelly persecuting opposition. Let those having the fullest and most enlightened qualifications for the work, search into all the records of history, minutely scrutinize every probability, and bring all their knowledge of the character and operations of the human mind to bear upon the subject; and then say whether this early and rapid diffusion of christianity can possibly be accounted for otherwise than as the result of the special interposition of Heaven.

Let the nature of the gospel be candidly considered, its doctrines, its precepts, its sanctions, its motives, its promises, hopes, and consolations. Is there, among all the systems which it may be desired to substitute for it, one that can be favorably compared with it? A fair and enlightened conclusion, and right determination, on this point, can be arrived at, not by comparing the gospel with any other system existing in the midst of christian influences; but with the best systems existing when and where the gospel was and is unknown. The so called religion of reason and nature can have its character, power, and influence, best and most fairly appreciated, where the community is left to the light of nature and reason, unshackled and unguided by the influence of revealed religion. What, under these circumstances, is the religion presented to our notice? For the purposes of the present argument, there is no call for a notice of the partial influence of revelation in the Jewish religion, or of the Mohammedan system. And excepting these, what do we find? Paganism, with all its revolting absurdities, superstitions, cruelties, and obscenities. This shows what nature and reason can do without revelation. Is it said that pagan nations are so wrapped in barbarism and ignorance, that reason is robbed of its proper power, and sunk beneath its native dignity? History proves that, true as this may be of a large portion of pagans of the present day, there was a time when it was not so. Nations distinguished for learning, philosophy, and the arts, before the gospel rose upon the world, have groaned under a similar weight of paganism, with absurdities, superstitions, cruelties, and obscenities, as great, though possibly somewhat more refined. If in these nations, some superior minds felt dissatisfaction with the prevalent religion, they never found satisfaction in any other. There are those now living whose memories can tell them what France experienced in religion, when she abjured christianity, and was left to her philosophy, and to all that reason and human learning could do for her.

There never did exist, save under gospel influences, a system of religion which the disciples of reason in christian lands will be willing to own that they regard as a rational and worthy one. The conclusion is irresistible, that, whatever pretensions reason and philosophy may make, it is, after all, the gospel, and the gospel only, that can bless man with a religion of which his own enlightened intellect can approve, as leading to a rational belief in God, as a worthy guide in religious and moral duty, and as affording consolation in affliction, support in danger, and hope in death. Infidels have neither reason nor philosophy on their side. The influences which they suffer to come over them, be they prejudice, or pride, or vice, be they weak, though possibly honest, convictions that they are right, or be they the aversion to right which a guilty conscience creates and fosters: these influences blind them to their own interest and happiness, and to those of their fellow men. Let their boasted reason and philosophy be turned into the honest developments of enlightened and unprejudiced minds, and they will inevitably lead them to the gospel, as the only system of religion with which sound reason can be satisfied, and which can meet the just requirements of the high moral and spiritual principles of sound philosophy.

B. T. O.

For the Churchman.

To Rev. W. H. Lewis, D.D.:

Dear Brother Lewis, I have received a pamphlet put forth by yourself, and as a courtesy extended to me I wish to acknowledge the favor, and presume it was sent to me intentionally, as to the rest of my brethren.

While acknowledging the favor I wish also to correct what I think a misapprehension on your part, and as many no doubt think with you, I do it publicly; over my own name, too, because I do not intend to write any thing that I should be ashamed to own in *matter*, poor though the manner may be.

I must honestly say that I am and have been among the number which you assert are like the grasshoppers, (although I never knew until now that I had made so much noise,) but I did *not* come into *the* Church from any other denomination. I have been honestly and steadily educated in the faith of the Protestant Episcopal Church; and yet have held, and do hold, that *that* is the true Church of Christ, and that Episcopacy is necessary to the existence of the same. This is the misapprehension I want to correct.

You would not object—would you?—if I tell you now how *I* view Episcopacy. You say you view it "as essential to the perfectness of a Church—but not to its being—as all the limbs are to the perfectness of a man, though not to his existence."

Now I view it as essential to the being of a Church, because I am under the impression that one can only become a perfect man "*in Christ Jesus*," and, to take it under a figure like yourself, I imagine that we are none of us complete and perfect in ourselves, (nor is the *Church, either*), that we are members of *Christ*, and *the* Church (Scripture calls it so) His body. So I conceive that Christ is the Vine of which we are the branches, and that from *Him* must flow our nourishment, as *He appoints the Channels*. Now I know that Jesus appointed in *His* Church an Episcopal constitution to convey that spiritual nourishment from Himself, and so was formed the body of His Spouse. Therefore I believe that what *Christ* appointed is *necessary* for the gaining of what Christ gave, i. e. this Church for the benefit of mankind.

I am not uncharitable; I do not think that all out of *the* Church will be lost; I do not preach or teach that all are to perish who do not hold this my view. I only think and say that there can be no true Church short of that of Jesus' institution, and those who do not adhere to the Channels Jesus gave possess not the regular and natural union with the Vine; and so whatever benefits exist *now* in the Church, they have not a *title* to them. But I do believe that God's mercy and love is not *indispensably tied* to sacraments; and so giving them the full benefit of the abounding mercy of God, can I grant, or can they ask, more?

Your friend and brother in Christ,

R. Whittingham, Jr.

For the Churchman.

On Monday evening, in the Broadway Tabernacle, was held the anniversary of the New York Bible Society, when, after prayers, the treasurer's report was read. The report appears in the morning papers of Tuesday, spreading before the public the names of all the churches who have aided in this Christian enterprise for making the Gospel known to the whole world. Under the head of "Episcopal churches" there stand in pitiful contrast with the number and liberality of contributions from nearly fifty churches of various kinds, the following items:

Church of the Ascension	366 75
Individual donations	205 00

From this statement the inference drawn by many readers will of course be that out of the grand total of nearly $40,000 contributed for publishing the Word of Life, and giving it freely to every one who will receive it, the whole Episcopal community in the city of New York have yielded the paltry sum of $572—while the remaining $39,428 has been made up from the Presbyterians, Methodists, Dutch Reformed and Congregational denominations. Hence might follow a suspicion against the Church of being much less evangelical than the Christian bodies by whom she is surrounded. Was there *no friend* of the Church present at this anniversary meeting? Was there no one representative from all these denominations, sufficiently informed of our way of working, and charitable enough, to state the case as it is, and save us from misrepresentation? Is it possible that no one of the gentlemen "*who felt exceedingly pleased at the opportunity afforded them of taking part in the proceedings of the evening*"—was liberal enough in feeling towards us to improve the same opportunity,—while, too, the Holy Bible was the theme of discourse—to state *that we have a Bible Society of our own*, accomplishing, according to the ability, *at least as much* (to speak without boasting) as any one of the Societies whose generosity and piety are exhibited in this report. Surely a note might have been appended to the report, merely out of superabundant good feeling towards the Church, with an asterisk at those two little items, explaining that these sums were given to the New York Bible Society by Episcopalians, *over and above* the contributions by which *their own Bible Society* is sustained and enabled to do a great work. Holy Scripture is more read in the offices and services of the Church, than in those of any denomination whatsoever. For this we may well be thankful. The Church has provided special and efficient means for herself, to distribute the life-giving Word to all; the poor, the ignorant, the depraved, and the heathen. In this we ask not to be misrepresented, or misunderstood.

The following correspondence was on hand for publication in the *Banner of the Cross*, at the time of the late editor's abdication. In accordance with the known wishes of the writers, it has been handed over for insertion in the *Churchman*. The origin and purpose of the writing will appear sufficiently from the first letter of the series. We cannot let this occasion pass without breathing a sigh for the death of the gentle and lovely *Banner*. Always agreeable, and generally instructive, it was among the most highly-prized of our home exchanges. That its kindly, and genial, and spirited editor should have withdrawn from the editorial ranks just as we were entering them, is to us a cause of unaffected regret. We trust he will not altogether cease from the work which he has been wont to do so well; and we can have no fear but our readers will always be glad to taste him in The Churchman.

St. Andrew's Day, 1852.

Rev. and Dear Sir:

I have learned incidentally that you have made a journey recently to the northern cities for the purpose of obtaining subscriptions to enable you to complete the very handsome gothic church which you are erecting in your parish; and that you have returned *with* funds sufficient to finish it, with many presents besides, of sacramental vessels and chancel furniture.

I am building a small church edifice in this town to cost about two thousand dollars. There are here but eleven Church people, who are far from wealthy, and have contributed all that they are able, which is seven hundred dollars. A lot has generously been given by Judge P——, and the town's people have increased the subscription to eleven hundred dollars in all. The whole of this I have expended as far as it goes, and now, with my church done so far as to be covered in, I have suspended operations until I can raise the nine hundred dollars more to complete it; for I positively refuse to incur a debt, or drive a nail that is not paid for. My Vestry wish me to go north and see what I can do, and I have, with a faint heart, determined to do so. My good Bishop, whose pride shrinks from any thing like dependence on other dioceses, but who feels the necessity of it in this case, has furnished me with numerous letters to other Bishops and the clergy of the chief cities; while my brother clergy have inundated me with introductory epistles to their clerical friends north and on the route thither.

But I am quite a novice in 'begging,' and hearing of your recent success I take the liberty of asking for some hints and information as to the process and the most likely mode of effecting my object; and especially I should esteem it a favor if you would give me a letter or two to the most influential clergymen in New York and Philadelphia who assisted you, as they might be of service to me also; for they are so wealthy there that though they give to-day they have wherewithal to bestow to-morrow! Besides, I desire greatly to become acquainted, on this visit, with some of our great men in the Church! Armed with the letters I have to "Bishops, Priests, and Deacons", and such as you may have the politeness to furnish me with to your clerical acquaintances north, I trust that I shall not come back empty handed

I remain, very respectfully, your obedient servant and christian brother, —— —— ——

To Rev. —— —— ——

Dec. 10, 1852.

Rev. and Dear Sir:

Your letter desiring from me some hints as to the most successful way "of begging" for your Church edifice, is lying before me. I have read it with heartfelt commiseration and sympathy for you. Let a clergyman add up all his hardships and trials as a missionary or parish priest and put them into one scale, and one tour of Church begging into the other, and the former will "kick the beam." St. Paul enumerates "his perils" and modern "Church begging" is *not* one of them and the greatest, because it was not then known—for the simple Church folk, those poor novices of heathens still smelling of the incense of idolatry, fancied that it was a privilege to be allowed to give to God, and so "laid up in store" gladly.

I do not know how to serve better the end at which you aim, than to give you a brief history of my own journey north and the means by which I was so successful.

Like yourself, I filled the spare room in my carpet-bag with letters of introduction from my excellent Diocesan and from several of the clergy of my own and other Dioceses. I had letters to two Bishops from my own, and to four eminent clergymen in Philadelphia; and to others in New York, also from him; all which letters expressed the warmest interest in my mission, and were eloquent and, to me, most complimentary appeals to these gentlemen in behalf of my object. As I looked over the addresses of my letters with something of the pride of the warrior examining his new armor, on the eve of marching to the field, I felt sure of success. "These letters" I said mentally, are irresistible;" and so said my good wife, for whose opinion I have the greatest respect. "Irresistible!" said she; and when her opinion agrees with mine, I always feel safe. With the prayers of my little flock and the good wishes of my Vestry and my package of "irrisistible letters" in safe possession, I took my seat in the stage and passing the walls of my unfinished church with a smile of hope, I soon left my parish behind me.

On my journey, at ***** in Georgia, I had the pleasure of an interview with an esteemed clergyman whose praise is in all the church, who, learning incidentally my purpose wished me great success and expressed a regret that he and his parish were not able to be the first to contribute to my object; and then spoke of the large obligations and numerous demands for which his parishioners were imperatively liable. But as I made no application, I had no disappointment; but I began to perceive what had not before occurred to me, that though a parish have a fine church complete and seemingly flourishing, it has *uses* for its funds for many purposes. Until then, (seeing through *my own parish* microscope,) I fancied there could be no possible use for money except to *finish* a Church; and that I had only to apply to a parish where the Church was built and paid for to get money for my own parish needs. As all who go crusading for church building purposes are suspected of being simple-minded and novices, I left A——, wiser than I entered it, and far less sanguine, I must candidly say.

At Charleston, however, I had great hopes: for there dwelt an opulent gentleman to whom I had in former years been of service in several ways, and who in his gratitude had then voluntarily promised to give me two hundred dollars towards my *first* church. But to my regret I found him laboring under great embarrassments, his rice crop having failed; and I left him with his good wishes and regrets following me. Here then was my first disappointment.

In Washington city, where I have a brother residing, at his request, I consented (though I had no letters there) to be introduced to one or two clergymen; who expressed the most gratifying interest in my object, but said that heavy liabilities lay still upon their vestries, and that they felt in duty bound to relieve themselves before aiding others. Nevertheless, I received very generously a promise of twenty-five dollars, *if* I got nothing in Philadelphia or New York.

I had no letters to Baltimore and did not stop there. Upon reaching Philadelphia I presented the letter from my Bishop to the eminent Prelate to whom it was addressed, who received me with great courtesy; and after remarking that such applications were made to him "almost daily," he courteously took time from his pressing engagements and gave me notes of introduction to two of the most eminent clergymen in the city, commending me and my object to their attention. This was much more than I could have asked from him; and grateful for his politeness, and with letters now from *two* Bishops, feeling the confidence of a hunter with a double-barreled gun, I left the courteous Bishop to present the notes as well as four or five other letters to the clergy. Generally by them I was received with kindness; but from one and all I was told that "*nothing* could be done." "*There*, sir," said one of them whose name is distinguished for its literary association, pointing to his secretary, "are lying now more than twenty-five letters of applications to me for just such objects—to aid in finishing or erecting churches in distant portions of the country. You see, sir, that if we give to all (were it possible) that we should have nothing for our own parish wants."

Another clergyman said to me that "It was no part of a parish priest's duty to go out of his sphere to beg abroad for church money; that, in the present case, he would certainly give if he had the means; but that he had objects always present for *all* his collections." I humbly bowed and did what mendicants in such cases ought to do, took my leave feeling, I don't know why, a sense of degradation at the part of the begging friar that I was enacting for my Master.

A third clergyman to whom I had a very strong letter from his friend south, said, "the southern planters are rich; and the south ought not to suffer its clergy to come north "begging"; that the western and southern country clergy seem to think that the churches in the large cities have nothing to do with their incomes but to give them away." This was rather sharp shooting. But seeing that I evinced some feeling he kindly enumerated the objects to which the funds collected from his people went by *systematic* distribution; and when I saw the numerous benevolent avenues through which it flowed to the poor and naked, the sick and suffering, I cheerfully forgave him his reception of my application, and I would not have taken a dollar from the wants of his people if I had had to go back home on foot. The country ministers in small parishes, my dear sir, have but little idea of the peculiar field of labor of a city clergyman; and we must expect them sometimes to lose patience with the many calls that we make upon them.

Another clergyman who had *twenty* applications that month, said that, instead of coming north to get seven or eight hundred dollars to complete a church which would cost five thousand, I ought rather to have built a two thousand dollars church; but when I explained that the contributors at home gave only on condition that it was to be a fine church and to cost that much, and that I should never have been compelled to go out of my own town for a dollar of the funds contemplated but for the death of my principal parishioner on whom we depended for all moneys that should be lacking, I was frankly acquitted; and he said that he would bring my matter before his Vestry in a few weeks; but he could promise me nothing certainly.

From others I received similar discouragements, each pastor having his own parish needs to care for; and I found that though, as a gentleman, I was received with courtesy and hospitality, as "a clerical mendicant" I was regarded somewhat in the light of an intruder into "their parishes." I was convinced then for the first time, that the city clergy are *not* the proper persons to take letters to for such objects, and that they *ought not* to be thus annoyed; that they have local demands enough daily and constantly increasing, upon all the moneys that they receive through their parishioners in all their varieties of collections; and that there are also *extraordinary* occasions occurring from time to time in their parishes when the more wealthy and generous of their people have to be personally solicited to give more than in the *ordinary* way at collections; and that such laymen very properly dislike to be called upon by their pastor for objects in which they or the parish are not immediately interested. These reflections led me to determine to deliver no more of my letters introductory to my clerical brethren. Moreover, I will say here that I had contemplated a great gratification in making the acquaintance of the very eminent divines to whom my letters were addressed and to whose reputation I had long looked up with reverence. But I soon perceived that a "begging attitude" is not the most personally advantageous for a "provincial clergyman" to appear in, in order to meet with that social parity due to himself and his own position. He is embarrassed, of course, though he begs not for himself but for his Master; and the clergy are embarrassed because they are absolutely compelled to refuse or withhold encouragement; so that instead of making an agreeable visit the poor aspirant to know the "Princes in the Church" has only to bow himself out of their elegant libraries with his hat in his hand, feeling that instead of making a distinguished acquaintance, he will ever thenceforward be associated with the "desagrements" of his unsuccessful interview: so, do not, my dear sir, present yourself before your metropolitan brethren in your proposed attitude, if you really respect them or yourself! Better not know them at all; or you will be mortified to feel that a barrier is raised henceforth between you and eminent and good men you hoped to love and honor, by the unpleasantness naturally arising from "an asking and refusing" interview.

I remained in Philadelphia but twenty-four hours and proceeded to New York; but though I got "neither gold nor silver" I had a noble donation of two hundred and fifty Prayer Books in Philadelphia from the Bishop White Society, and several volumes from other dear friends of the Church, besides a present of a S. S. Library from Rev Mr M., a right-hearted and talented young clergyman, who promises one day to reach the most elevated positions in the Church, for his talents, piety, and scholarship. He also collected, let me here mention, for me on my return about nineteen dollars from some of his friends, who gave "gladly" what they did bestow.

Upon reaching New York, I hesitated about troubling my distinguished clerical brethren there with the letters which I had to them; but as *all* my letters save one to a mercantile house from a merchant in my town, were to the clergy, I called hesitatingly on two of them—men of great worth and eminence—for *advice*. They both spoke eloquently of their own needs, and convincingly showed me, what I already anticipated from my advancing wisdom, that they could not give unless they robbed the needy, sick, and destitute of their own parishes.

I now resolved to deliver no more of my letters of introduction *ad clerum*, but see what virtue lay in my single letter *ad populum*. On *this* solitary lay letter now depended my only hope. I saw that my brothers the clergy of the city had every dollar *pre*-provided for, albeit some of them received from their congregations for eleemosynary purposes nine and ten thousand dollars per annum. I even felt ashamed, now that I had got such vast experiences and so great wisdom, that I had troubled them or exposed them to the mortification of seeing me leave their houses unaided. "I must now look to the laity," was my decision, "or I shall return home completely unsuccessful." So taking my single letter to the princely firm of "H., S. & T." in my hand and putting away for a more sunny hour (when I could call upon them without occasioning mutual embarrassment) my remaining letters to the clergy, I took an omnibus down town to the mercantile house. Upon presenting my letter I was welcomed with a cordiality that surprised and gratified me beyond measure.

"We will try and get this money for you, sir," said one of the gentlemen of the firm, in a cheerful, off-hand, business way. "H——," he called to one of his clerks, "set down on a slip of paper the names of all our mercantile houses that trade with Mississippi. Mr.—— must not leave town without this money he has come for."

A little blank book was provided—the firm headed the subscription with fifty dollars and paid me the money down; and then one of the house left his business-desk and armed with our "little blank book," he went with me from firm to firm. He was always the spokesman, introducing me, and then the subject in a prompt, business way. He every where took off the rough *edge* by asking for me. The first day I got $225 00; the second day accompanied by another gentleman of the firm, $205 00; the third day, $160 00;—and so on to the fifth day, when I had nearly eleven hundred dollars—a hundred dollars over for my expenses. To obtain this, we visited thirty-one mercantile houses, every one of which *traded with merchants* from my own town. They all gave cheerfully who gave, in sums of from 20 to 30 dollars; five houses only absolutely refusing. If my time had not been limited, I could have obtained enough for a bell also, as these gentleman assured me, but the term of the Institution with which I am connected commenced October 1st, and I was compelled to leave the next week on my return; but in five days I obtained from these merchants alone nearly all I went on for.

Now you will perceive from this account that I committed a great error, (into which most clergymen fall who go to the cities "to beg") in the outset by taking letters *ad clerum* instead of *ad populum*, and looking upon Philadelphia and New York as the Australia and California of the Church. I am gratified that you have written to me that I may be enabled (so far as you are concerned and such of your boreally inclined brethren as you may confide this letter to,) to remove the common notion that we should take letters to the *clergy* when seeking aid for churches. From what I have said, you perceive that the clergy have enough of their own cares and troubles, expenses and applications *at home*, without being annoyed with, and compelled to say "nay" to, ours from *abroad*. You have seen that my aid was obtained *wholly* from *laymen* at least, with but *one* exception, and this was the venerable Bishop B. T. Onderdonk, to whom I had a mere letter of introduction, and who, on learning my object in visiting the city of New York, *insisted* on contributing as he cheerfully said "his mite," which was the only *clerical* subscription I received.

But I have not yet told you that these liberal commercial laymen were *not* Churchmen. Out of twenty-eight who subscribed about seven hundred dollars, but *four* were Churchmen; the others (one of whom was a "Friend") being either unconnected to any denomination or members of other churches. On what ground then did they subscribe? you ask. *Wholly on a business ground!* They all did business with the merchants where I live; and their subscriptions were but a courteous and reciprocal acknowledgment of their good feeling towards the town which purchased of them a large amount of goods annually. In a word it was a polite, kind, generous business operation on their part, and they have my hearty thanks

You have now the secret of "my success." If, therefore, you are going north, you had best leave all your letters *ad clerum* behind as memorials of the kindness of their writers, and take one or two *mercantile* letters from some one of your chief merchants to one or two more leading firms that trade with your place. And if you are as fortunate as I was in finding in these establishments gentlemen of courtesy and affability to introduce you to others, your success is certain; for a nobler, more generous, high-minded and liberal set of men than the New York merchants with whom I came in contact cannot be found any where. I do not know which gratified me most, the money they gave, or the smiling amenity with which it was given.

It is true one would a great deal rather have donations for one's church bestowed on some other grounds than a mere business one; but cheerful giving such as this I have named will no doubt be blessed both in "the giving and receiving."

Moreover I *did* on "Church grounds" make application to Trinity church Vestry by a formal letter from my own Vestry, which I sent to them the day I reached New York by the hands of one of the most influential churchmen in that city. My application asked for but $300; for my Vestry had taken up the idea that Trinity church gave to all who asked out of the treasures of their abundance. My application was backed by personal application to several of the leading Vestrymen. It was brought before the Standing Committee and read. It was voted *nem. con.* that Trinity church "had no power by it charter to convey away its funds by donations or loans, beyond the limits of the diocese of New York." This report was officially made to me; and seems to my mind forever to settle the question and remove wholly the impression rife in the West and South that this opulent Corporation do assist, and are ready to assist, churches in those regions.—Therefore the letter you ask of me to the Vestry would be of no avail to you. You have, therefore, no hope but in making your appeal to merchants and placing it upon a business basis—a *reciprocity of commercial courtesy!* In this way you will doubtless be successful. If you desire to form the acquaintance of the eminent theologians in the American Church in the North, go not to their doors with a begging letter in your pocket; but call on them *after* you have got your money and they will heartily rejoice with you in your success and set you down as a sensible man and take pleasure in making your acquaintance—for you will meet as *peers* then, and not in the disagreeable position of asker and denier.

Pardon the length of my reply; but my esteem for you has prompted me to lay the whole matter before your eyes, leaving you to act as you see proper after hearing the history of *my* ecclesiastical Arctic expedition!

It is time the city clergy were relived from these annual descents of the country clergy in white neckcloths and lean carpets-bags (pars fui). They can do nothing, or at least but very little for them; and with the best intentions in the world the attitude of refusal is imperatively thrust upon them. It is true they have large salaries, but expenses are proportionately large in cities. It is true their monthly and weekly collections amount to many thousands, but this sum is set apart for specified objects; and though a clergyman annually receive eight or ten thousand dollars, as some of them do in offerings, he disburses the whole sum to perhaps thirty sorts of necessities of one complexion or other. Moreover, these clerical applications are almost of *daily* occurrence. There were to my knowledge eleven other letter-armed, white carvatted, carpet-bagged brethren in black (representing the North, South, East and West), in the city while I was there. Their great number bars out individual interest in them. If any clergyman by good fortune have an overplus of two or three hundred dollars, how far would it go among a dozen? and the next week come as many more to his empty coffers. Hence the seeming coldness with which strange clergymen are at first received. They are looked upon (prima facia) as solicitors for some new, unfinished, or not yet begun church in the Ultima Thule of the west or south; and therefore a white cravat supporting a chin belonging to a strange clerical-looking gentleman is nervously shunned and given a wide berth. Take my advice! Either stay at home and preach to bare walls (which is better than begging), or try the merchants of your merchants; and only call on the clergy after you have got your money.

Very sincerely your friend and Christian brother,

Dec. 10, 1852.

Rev. and Dear Sir:

Will you permit me to furnish your letter to one of the Church papers? I feel that it is your duty, if you will allow me the liberty, to give others as well as myself the benefit of your experiences. It has settled my mind on this subject. I have locked up my clerical letters introductory for a *brighter* day. We have no large merchants here who trade north, and I am thus debarred availing myself of the only source which you have convinced me is available. I shall continue to preach in my half-finished church until Providence opens a way for it to reach its completion. The clergy north owe you a statue! With my sincere thanks to you, I remain, your friend and enlightened brother, —— —— ——

Parsonage, Dec. 18, 1852.

Rev. and Dear Sir:

My only motive in yielding to your request is the hope that the publication you desire may do *good*. If it contribute to relieve the clergy of our large cities from the incessant and almost daily applications made to them by my brother clergymen from "a distance;" if it prevent sensitive and talented ministers, who take upon themselves "for Christ's good sake" the character of ecclesiastical mendicants, from encountering much mortification and disappointment; and if it help to point out successfully to such as *must* beg in Jesus' name for his church the best mode of proceedure, I shall be rewarded for my reluctant consent to your request. Conscious that there is not a line in it penned in the spirit of unkindness but rather with love towards all, I commit my letter to you as it is written.

Very sincerely your friend

And Christian brother, —— —— ——

For the Churchman.

Mr. Editor:

Allow me to call your attention and that of your readers to Mr Bryan's Gallery of Christian Art, in the Society Library building, corner of Leonard street and Broadway.

This is without doubt, by the consent of the best artists and lovers of art, the choicest collection of pictures yet exhibited in this country. It is peculiarly valuable not only as containing many good and some fine works from the best masters, but as exhibiting the gradual advance of art since the early portion of the thirteenth century and up to the present day.

The collector, Mr Bryan, a gentleman of cultivated taste, has spent some ten or fifteen years abroad in bringing together these valuable works of art, and on which he must have expended no small amount.

As a school for the professed artist, no less than to the ameteur for the education of the eye and taste, as a gentle, refining influence on the mind and character, this valuable collection must be highly estimated.

A Lover of Art—J.

A Forcible and Beautiful Comparison.—The love of the world and the love of God are like the scales of a balance—as the one falleth the other doth rise. When our natural inclinations prosper and the creature is exalted in our soul, religion is faint and doth languish: but when earthly objects wither away and lose their beauty, and the soul begins to cool and flag in the prosecution of them, then the seeds of grace take root and the divine life begins to flourish and prevail.—*Scougal.*

THE CHURCHMAN.

NEW YORK, JAN. 1[illegible], 1853.

☞ All letters on business must be addressed, in future, to John Hecker, *Proprietor of the Churchman.* All communications and articles concerning the paper, to Rev. H. N. Hudson, *Editor of the Churchman.*

⁂ No Communication may rely on being attended to, unless authenticated by the name and address of the writer.

Epiphany Season.

"O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles, mercifully grant that we, who know Thee now by faith, may after this life have the full fruition of Thy glorious Godhead; through Jesus Christ our Lord."—*Collect for the Epiphany.*

The instincts of human nature seem at all times to have carried men, by some strange conveyance, into the notion or sentiment of celestial movements and aspects being symptomatic as significant of what was doing or to be done in our world; as if nature, as spread abroad in the heavens, must needs be interested in the concerns of her foster-child on earth. From this source have probably grown the vagaries of astrology, and the vain attempts to decipher the fortunes of men from the stars of their nativity. It is easy indeed for a proud self-illumination to laugh at and scout these things as the idle dreams and phantoms of a benighted age: nevertheless, this instinctive aptness to believe in some secret mysterious sympathy between the shining citizens of the sky and the inhabitants of earth remains as a fact of human nature; and, how absurd and fantastical soever the forms it has from time to time assumed, perhaps reason were better employed in searching for the true grounds of the thing, than in ridiculing it as altogether groundless. Doubtless some great principle in the nature, as some great passage in the history of man is here reflected. For, though the shadows of things be often strange distortions of the things themselves, yet reason may well assure us that even shadows do not come without cause: they must still be cast by substances, however much they may disguise and misrepresent the substantial forms that cast them. Nay, the more erring and extravagant they are, the more do they witness to the strength of that law which procures them to be believed, and the importance of that truth to which they point.

It was not uncommon among the heathen nations of old to connect the appearances of stars and other celestial wonders with the birth of illustrious persons; the signs being interpreted as auspicious or ominous, according as hope or fear was uppermost in the minds of such as observed them, or according as the events to which they were referred proved beneficial or disastrous to men and nations. Many examples in point might easily be gathered from ancient writers. Thus we are told that the future greatness of Mithridates was foresignified by celestial prodigies. And it is well known that the birth of Julius Cæsar was thought to have been announced by a star.

Now, whether these were mere coincidences or mere imaginations, either way makes equally for the fitness of such a flaming, far-shining messenger to herald the birth of the world's or even of a nation's hope. For, if there were no such extraordinary appearances preceding or attending the events in question, men would not so generally have imagined them without some cause; and, on the other hand, if such appearances did really occur, the popular reference of them to such a purpose or end must likewise have proceeded from some cause. It is also a fact that new stars of extraordinary splendor and brilliancy have from time to time made their appearance in the heavens. Several such have shone out in modern times, flooding the firmament with their radiance; and their surpassing glory has been set forth in the most rapturous terms by some of the soberest and severest of modern astronomers. So that we need not scruple to credit the account which St. Ignatius gives of the celestial evangelist that ministered in the Epiphany. The writer, it scarce need be said, was personally acquainted with the Apostle St. John, and was probably himself born not many years after the event he describes. Writing to the Ephesians while on the way to his martyrdom, he says,—"How, then, was our Saviour manifested to the world? A star shone in the heaven beyond all the other stars, and its light was inexpressible, and its novelty struck terror into men's minds. All the rest of the stars were the chorus to this star, which sent out its light exceedingly above them all. And men were troubled to think whence this new star came; and the powers of magic were dissolved, and the bonds of wickedness were broken; men's ignorance was taken away, and the old kingdom shaken; God Himself appearing in the form of man for the renewing of eternal life."

May we not, then, reasonably conclude that the mission and purpose of this star was the real substance whose coming had at sundry times cast its shadows before? It is not at all unlikely, nay, it is highly probable, that a traditionary belief or sentiment had come to pervade the ancient nations, that there was to be indeed a birth in the world, which should be thus heralded and proclaimed. What more natural than that the scope and meaning of this the true Epiphany should have been borrowed and appropriated on divers occasions, when among the heathen it was ignorantly thought the gods had come down to earth in the likeness of men? And why should nations far asunder in time and place have concurred so generally in linking celestial tokens, real or imaginary, with the birth of their wonderful men, but that a tradition had floated down to them from some unknown source, that the greatest birth of all, the birth of Him who should be called "Wonderful," was to be thus signified? And how, again, should such a tradition spread so far, and hold so fast, and live so long in the faith and memory of man, but in virtue of some congeniality and affinity either with the instincts of nature or with the principles of reason? For traditionary matter soon slips away and is lost, unless it have some root in the truth and life of things; or unless it draw and knit in with the thoughts and interests of men, so that they do not willingly let it die.

For we have seen His Star in the East, and are come to worship Him. Why the wise men should have hit upon the true significance of that radiant herald, how they should have known it to be indeed *His Star*, whom they came to worship, is a question whereon more might be said than would be either agreeable or profitable to hear. We have remarked upon the fitness of the sign to the thing signified. Yet, obvious and admirable as this fitness seems to us, it could scarce be known naturally till after the connection was ascertained on other grounds. Viewing the two things together, we cannot but see how well they fit; yet such fitness would not of itself lead to the inferring of the one from the other. And the passage quoted from St. Ignatius shows that many beheld the sign, who, notwithstanding, had no thought of its true intent and office. That it meant something, they took for granted; but its right meaning they had no ability to conceive. In itself a token of mercy, yet to thousands it seemed a token of wrath, and struck terror into their minds,

as though in its resplendent glories they read nothing but the accusings of their own guilt. It is quite remarkable that none of the Jews seem to have understood its import, till they were informed by the Gentile visitors. But to the Jews other significations and epiphanies were more fitting and proper. And when "the angels caroll'd loud their song of peace," the simple shepherds of Bethlehem were at no loss to understand whence and wherefore the music came, though that was the first Christmas carol ever sung in the ears of men. Accustomed to the thought of direct open miracles, as one in which they had always been instructed, and which formed the very life of their national origin and constitution and history, their minds readily caught the source and meaning of such epiphanies; the tongue of supernatural revelation spoke a language which they had learned to understand. Far otherwise would it be with those who were accustomed only to the regular course and order of nature. For it clearly stands to reason, that unless men be trained and bred to the apprehension of miraculous disclosures, they cannot choose, when such disclosures come, but misapprehend their import and cause. To these therefore the messages of heaven are best conveyed in the language of nature. Thus God's method is to "speak in such forms and phrases as may work most upon those to whom He speaks."

Which only brings us upon the general question, how the language of nature should be made to work in such a way as to bring men to Christ. The answer to which question, even as practically exemplified in the star-led wise men of the East, is not easily rendered in words. For whether their so confident reference of the apparition to its true purpose came by the usual processes of reasoning, or by special illumination of grace, has been much discussed, and is still unsettled; men ever inclining more to the one view or the other, according to their several tempers or habitual methods of thought. Nor, perhaps, is this a matter of much practical concernment, save as illustrating how little may suffice to draw to Christ a heart where wisdom is at home, and where by her residence all is made apt and ready for His influence; and how all but impossible it is to draw thither a heart otherwise occupied and disposed.

The lesson, then, which we would now more particularly draw from the subject is, that ordinarily the aids and illuminations of divine grace are rather vouchsafed where there is the least for them to do; where the mind, by its native or habitual virtue, is nearest to getting along without them, and therefore in the fittest state to welcome and entertain them. We say, *ordinarily;* for in the case of the twelve Apostles this order, we know, was on special grounds and for special ends departed from. In the wise men of the East, so far as we can gather their mind and character, nature seems to have done her best; and because nature had done her best, therefore, perhaps, they were the rather chosen as the first Gentile subjects of supernatural influence. Doubtless, their long discipleship in the school of nature had taught them the need of something higher; for nature feels her own insufficiency most when living up to the height of herself. At all events, they were conversant with the language of natural and rational wisdom and knowledge, and therefore, no doubt, the more apt and prepared to read, mark, learn, and inwardly digest whatsoever gracious intimations that language might be providentially appointed to convey. Moreover, they were habitual watchers and observers of the heavens; star-students by office and profession; in love with the celestial hand-writing of God, and therefore the fitter and worthier, as would seem, to be led by the shining of a new-born star to the knowledge and worship of Him by whom that light was kindled, and on whose coming it waited. For to whom should a star be so likely to bear such a heavenly message, as to astronomers? men whose spirits might well be supposed to have drunk in somewhat of the beauty and purity of those star-paved courts whereon their eyes were so often and so intently set.

We do not say, be it observed, that the light of nature and reason would suffice for such a result, without the secret illumination of the Spirit concurrning therewith: what we would suggest is, that where the mind is most fraught with and open to whatsoever lessons nature and reason can teach, there those further aids of the Spirit will the rather come, and be the more effectual when they come; the place itself having, so to speak, a certain attraction for them. For a soul well swept and lighted up by the truth of nature is a sort of standing invitation and persuasive welcome to the visitings of supernatural truth: the two seem to recognise and take to each other by a kind of secret sympathy and correlation; grace being, as it were, the surer of success, that nature has done her best, and nature being the gladder of grace, as having had experience of her own insufficiency.

Doubtless, therefore, in the case of these wise men the special inspirations of the Spirit did concur with the gifts and gatherings of their own reason in putting into their minds the true meaning and errand of that shining apostle of God to the Gentiles: they could not have known it was *His star*, unless Himself had told them so; nor, perhaps, would they so readily have known that word to be from Him, but that by long study they had grown familiar with all that the stars were used to tell; their acquaintance with nature rendering them the more quick to distinguish and catch the voice of supernatural intimation. And that the secret visitings of grace were neither withheld from them nor lost upon them, appears afterwards, in that, "being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

Finally, we may remark that as the Gospel was first preached to the Gentiles by a star, so the wise men of the east were its first fruits as a catholic dispensation. And it is considerable how often its catholicity is set forth in images of that kind: because it was for all nations, therefore, as would seem, light was its chosen symbol and representation; nothing would better figure its scope and spirit than the far-shining glory and loveliness of a star.

Thus, then, as our blessed Saviour was foretold abroad as a Star, so the time and place of His coming were manifested by a star, as it were on purpose that His appearing might be conspicuous to the nations, that all might see Him and rejoice in Him. And how could this event be so fitly spoken, how could this Epiphany be so aptly made, as by that element which renders all objects visible, and is least capable of any local circumscription; its nature being to overleap all bounds, and diffuse itself into all places? And was it not fitting that a doctrine, which was to encircle and pervade and renovate the world, should first go forth in a form and vesture of light, thereby signifying that it dared and even preferred to address itself to the solidest faculty in man; that it challenged the scrutiny of natural wisdom; that it chose to dwell in the strengths of reason, and to set up its pavilion in the understanding; on the principle that whatsoever would have possession of the whole man, must first grasp and gain the highest part of him; and that whatsoever would win all men to its side, must begin by drawing the wisest and the best? And might we not reasonably expect that a doctrine which thus made choice of light for its first preacher should have wise men for its first converts? And from this whole subject what more just conclusion than that the proper effect of all the light nature can yield is none other than to kindle in the soul's eye such a thirst as must needs send us to the Sun of Righteousness? So that whatsoever light sendeth us elsewhere is nowise the true light of nature, but owns no other source than that unsphered and fallen star, whose purpose still is the blinding of men while making them think they see.

We learn with deep regret, by a private letter from a friend in Philadelphia, that Horace Binney Wallace, Esq., a young lawyer of that city, and nephew of the eminent jurist and statesman, the Hon. Horace Binney, lately died very suddenly at Paris. The particulars of his death are not given, further than the simple fact. He was a man of remarkably rich and varied gifts and accomplishments, all worn with a modesty that added much to their gracefulness and efficacy, and he promised to be one of the brightest lights of our nation. Our Philadelphia correspondent, than whom we know of none more competent to judge, as most of our readers would be apt to confess, were we free to name him, justly says of Mr. Wallace,—"I regarded his as one of the best and most accomplised minds I have ever known. He was really great, and really great and beautiful in all his manifestations. In all that is exact and beautiful in expression, in extent of reading, in learning and judgment, he was a first-rate man." A short acquaintance with Mr. Wallace was enough to satisfy us that in respect of matter he was one from whom there was always something to be learned, while his manner and bearing were such as made it a pleasure to learn from him. Every thing, indeed, both in his moral and intellectual structure stood firm and symmetrical, as if all the parts of his mind were well-placed, and the elements choicely mixed up in him. His mother, too, deceased some years since, was worthy to be the sister of Horace Binney; to our apprehension she used to talk like a statesman and a philosopher, yet she was in all respects as sweet and womanly as though her mind had never traveled beyond the domestic fireside: truly a noble and venerable lady of the old school. The naming of Mr. Wallace's connections is doubtless assurance enough that his mind and character were moulded and tempered in the Church. And even had he not been bred there, his native rectitude and harmony of mind would most likely have carried him there.

The news received from Europe since our last issue is of a very interesting and important nature. After a period of something like a year, the Derby administration has broken up. The immediate cause or occasion of this was a defeat in the House of Commons on the ministerial scheme of Finance, or, as is termed in parliamentary language, on the contents of the Budget. The Ministry were out-faced by a majority of 19; men of the most conflicting and irreconcilable views being leagued together in the Opposition—those who hate the Church because she has some things in common with Rome, and those who hate her because in some things she differs from Rome, the extreme advocates of protection, and radicals and revolution-mongers of almost every description that have found or made their way into Parliament. Upon the merits of the question at issue we do not feel warranted in forming a judgment. It would seem, however, that if the Earl of Derby had possessed half the impudence and tenacity of office shown by Lord John Russell, he might easily have outstood the defeat, waving, perhaps, or withdrawing the matter whence it grew; but probably his sensitive and high-toned honor made him more than willing to retire from a post which others were evidently more than willing to undertake. In the ranks of Opposition, perhaps the first in weight of character and solidity of influence, is Mr. Gladstone, whom, considering what company he has been used to keep, it is not quite pleasant to see there; yet his well-approved virtue as a man and sagacity as a statesman render it hazardous to affirm that he ought to be elsewhere.

The vote in question was taken on Friday, the 17th of December, after a long debate on the Budget, at the close of which there was some sharp shooting between Mr. Disraeli, the Chancellor of the Exchequer, and Mr. Gladstone, wherein the lovers of word-war might find some delectable bits of refreshment. In an opposition so diversely composed, it is scarce conceivable that there should be any concert or union for positive work: yet before the 27th a new misistry was formed; which ministry, however, is such a congress of antagonisms and repugnances, that it seems hardly possible it should hold together so long as it was in the making. To all appearances, the coalition is even more impracticable than that of the great Chatham, so exquisitely laughed at by the greater Burke.

The head of the new admistration is the Earl of Aberdeen, who calls himself, and no doubt justly, a liberal conservative. His character stands high both in England and in America. Lord Cranworth takes the place of Lord Chancellor; Mr. Gladstone that of Chancellor of the Exchequer; Lord Palmerston is Home Secretary, Lord John Russell, Foreign, and the Duke of Newcastle, Colonial; Sir James Graham is First Lord of the Admiralty; Earl Granville, President of the Council; the Duke of Argyle, Lord Privy Seal; the Hon. Sidney Herbert, Secretary of War; Sir Charles Hood, President of the Board of Control, and Sir William Molesworth, First Commissioner of Public Works. The Marquess of Landsdowne has a seat in the Cabinet, but holds no office. These form the Cabinet. Among those not belonging to the Cabinet, are Mr. Cardwell, President of the Board of Trade, Sir A. Cockburn, Attorney General, Sir W. P. Wood, Solicitor General, Lord St. Germans, Lord Lieutenant of Ireland, Sir John Young, Secretary to the Lord Lieutenant, C. P. Villiers, Judge Advocate General, and the Hon. M. Brady, Lord Chancellor of Ireland. It cannot be denied that this list includes a vast amount of ability and practical experience: the only question is, how such discordant elements are going to work together. In this view the very ability and high-standing of the men may not unlikely prove a drawback; for great men are under a sort of inward necessity of having some principles and of sticking to them; which is indeed the source and life of their greatness.

The Aberdeen Ministry, notwithstanding, opens under flattering auspices. By their partizans great and good things are evidenty expected of them. We are far enough off to wait for the issue. The main features of the policy contemplated are thus set forth by the Premier;

The Earl of Aberdeen, head of the Government, in laying the official papers relative to the change of administration, before the House, entered into a statement of circumstances under which he had acceded to office, and respecting the future policy which he proposed. He disclaimed, in the first instance, any share in any conspiracy to eject the late Administration from office. The resignation of Ministers (he said), and the summons to him to wait on the Queen, were altogether unanticipated on his part, but when these events did take place, he felt it his duty to undertake the formation of a Government. In the course of one week he had succeeded in forming a Cabinet which had met the Queen's approval and now stood for the judgment of the country. Passing to the proposed policy of the new Government he observed that with regard to the Foreign Department the same policy had been pursued by Britain for the past thirty years, differing only in some slight degree as to the modes of execution. That policy was to admit the perfect freedom and indepencence of every country of Europe, whatever form of government it might choose to adopt; and especially to maintain peace. At the same time the Government were not disposed to relax those measures of defense which the honor of the country might seem to require. The Commercial system which they proposed would be founded upon the maintenance and extension of the principle of Free Trade as established by Sir Robert Peel, and to which he (Aberdeen)—without entering upon the general question of direct or indirect taxation—believed the present prosperity of the country was owing. Another great object of the Government would be the extension of National Education. All parties seemed to agree as to the propriety of the principle, and to differ only as to the mode of working it out. He would endeavor to give the Church its legitimate influence in a national system of Education, without any interference with the freedom of religious opinion. Alluding to the proposed Law Reforms of the late Government, he expressed the intention of his own Administration to follow in the same track. He next indulged in a figure of rhetoric, to the effect that no government was possible in England but a Conservative one, at the same time that none was possible but a Liberal. He (Lord Aberdeen) would never have coalesced with Lord John Russell unless he had believed him to be a Conservative, and Lord John would never have associated himself with Aberdeen had he not imagined him to be a Liberal. The two words, "Conservative" and "Liberal," were mere party terms, and it was necessary that the acts of the Government should be both conservative and liberal. Alluding to fears lately expressed by the Earl of Derby respecting the spread of Democracy, he (Aberdeen) felt no apprehension on that account; the country was never more quiet, contented and prosperous, than now, a result which he attributed altogether to Free Trade legislation. In conclusion, Lord Aberdeen regretted that the Earl of Derby was hostile to the new Cabinet—and ended by moving that the house adjourn till February 10th. The Earl of Derby replied at some length, after which the adjournment was agreed to.

The English papers, as might be expected, show great diversity of opinion touching the change of Ministry. Among other things, the London Evening Journal, Peelite, has the following strong paragraphs:

Yet it was not by a mere financial failure that the Government was overthrown. The Budget was but one development of the principle of action which guided the CHANCELLOR of the EXCHEQUER—or, which is the same thing, which guided the Cabinet which was directed by the CHANCELLOR of the EXCHEQUER. The Ministerial party was, in the main, a Conservative party—containing within itself, perhaps, a minority leaning to reaction, but comprising many men strongly imbued with that genuine Conservative spirit which they had learned from Sir ROBERT PEEL, and which reconciles the most searching reforms with the most reverent appreciation of our institutions. Their chief, however, had no sympathies with such men, or with such principles. He had been reactionary in Opposition—he was subversive in Government. Eloquent, versatile, and brilliant as a leader, he was likewise laborious and energetic as a Minister; but in both capacities he wanted two things—viz., a sound judgment and sincere convictions. He looked upon all principles with a perfect impartiality, and he had no other test of their value than their suitability to the emergency of the moment. But the party which he led possessed both the qualities which he lacked. They had the strong conviction that their lot was cast in with the stability of the country and with the maintenance of national credit, and they had an instinctive preference for arriving at their objects by open and upright courses.

All will now depend on the decision of those wiser and more moderate men who form the *elite* of every party in the State. It was but a few days ago that we remarked on the minuteness of the distinctions which have of late years divided parties. The old names, indeed, still remain, and sexagenarian gentlemen still dine annually at clubs in honor of Pitt and Fox; but apart from the economic controversy now happily closed, there has, for some time past, been scarcely a perceptible difference between the leading men, or between the practical measures, of the Governments which have in turn occupied the Treasury benches. Extravagant opinions, whether in the Tory or in the Radical sense, may still be found in the "dark corners" and on the back benches of the House; but in nine cases out of ten, the vociferous cheers which issue from the recesses are the expression of a warm partisanship rather than of any extreme abstract opinions, and men who think at all are too well informed and too tolerant even for warm partisanship. In former days, a junction of different political sections implied a sacrifice of principles or of opinions; but we much doubt whether any such sacrifice would now be made, not of parties, but of the men, who give the tone to the opinions of all parties. We think we see a general disposition to a cordial co-operation for the public good; and we cannot fear that, at a crisis like the present, either selfishness or jealousy will interfere with the general interests of the community. The State was never richer in men of public virtue and high capacity than at this moment; nor was there ever a period when public opinion was better informed, more dispassionate, or more powerful. The country has made up its mind how it will be governed, and it is very indifferent by whom, provided they be honest and capable men; but the expression of its opinion, as regards the principles of national policy, is clear and unmistakeable. We must have real reforms, real progress, and an energetic administration of public affairs; yet those reforms and that progress, if they are to carry national sympathy with them, must be conceived not only in a liberal, but in a wise and conservative spirit. The crisis requires courage and self-denial; and the future destiny of the country lies in the hands of those whose character and position enable them to guide public opinion, and to indicate the path in which the new Administration ought to direct its steps.

We subjoin a few sentences from *John Bull*, as exhibiting something of the other side; merely remarking, that if they show less of good temper than the above, this is probably from the natural mortification of defeat, not from any want of strength.

How his Lordship will manage to perform the task which he has undertaken, is a question which probably at this moment puzzles no one so much as the Noble Earl himself. That he will have plentiful tenders of services no one need or will doubt; but whether the terms upon which these services will be placed at his disposal will be such as he can accept without loss of character to himself and his political associates, is rather more doubtful. We are strangely mistaken if the adhesion of the Whig party can be secured without provision being made, to an extent which may possibly prove inconvenient, for the members of the late "reigning family." And without calling in question the patriotism which animates Messrs. Cobden and Bright, it is not too much to assume that they will look for a share, and a pretty considerable one, of the pickings of office. To suppose that they will give their Parliamentary support to a bastard Cabinet of Peelites and Whigs, simply *pour l'amour de leurs beaux yeux*, is a notion too rediculous to be for an instant entertained. Even if they should consent to their exclusion from office, they will at all events stipulate for concessions to the democracy, to which, if the Earl of Aberdeen and his adjuncts in the other House, Messrs. Gladstone and Goulburn, should accede, they will only cover themselves with infamy, and insure the speedy downfall of whatever Administration they may succeed in forming. Then there is the Popish Brigade, without whose co-operation the Government of the Earl of Derby could not have been overthrown, and the Government, if formed, of the Earl of Aberdeen will be unable to maintain itself in office for a single week. How is their abiding support to be secured? Is Lord Aberdeen—whatever Mr. Gladstone may be—prepared to deliver up the Irish Church into the hands of the Popish bloodhounds? Or is the Government of Ireland to be committed to the nominees of the Popish Priesthood? Considering the close alliance which has for some time subsisted between Mr. Gladstone and the Popish Brigade, it is not absolutely impossible that something of this kind may be in the contemplation of the Right Honorable Gentleman. But will Lord Aberdeen consent to appoint Mr. Keogh Attorney-General of Ireland, and to install at Dublin Castle Mr. Lucus under the title of Lord De Tablet?

We have not time to-day to do more than hint at some of the difficulties which the Earl of Aberdeen will have to encounter. And seeing how great these difficulties are, it gives us pleasure to add the expression of our firm belief that they will not be increased by any attempt on the part of the Earl of Derby and his party to return to the Government which the Earl of Aberdeen may succeed in forming, "measure for measure." We believe that the course which the leaders of the party displaced by a factious combination will pursue, will be every way worthy of their high principles and character as Consereatives. If the Earl of Aberdeen is able to enlist under his banner the heterogeneous mass of which the Opposition is composed, for purposes of good goverment upon Conservative principles, the members and supporters of the late Government will, we feel assured, set a very different example from that which the Right Honorable Members for Oxford and Cambridge have just set. They will return good for evil, end for the sake of their Queen and country give every facility to their successors in office and power. If, on the contrary, it should appear that, from inclination or from stern necessity, the little knot of Conservative statesmen collected around the Earl of Aberdeen consent to a surrender of those principles, without which our national institutions and the Monarchy itself cannot be maintained, the Earl of Derby and his compact phalanx will offer to all such revolutionary schemes and movements their most strenuous and determined opposition.

Foreign Intelligence.

WILL THE POPE CROWN THE EMPEROR?—Upon this question, the Paris Correspondent of the *Times* writes as follows:—

"Is the Pope really coming to Paris to crown the Emperor Napoleon III.?" is the question asked on all sides, and though each person, the interrogator as the interrogated, gives his opinion for or against, as the case may be, and supports his view with very ingenious arguments, yet I believe none, not even his Holiness himself, nor his Cardinals, can as yet give a direct answer to that question. It is not in Paris alone, nor even in France, that the most earnest inquiries are made on the subject. Even from England these inquiries arrive; and, though the distant month of May seems to be the period assigned by general consent for the Pontifical visit, those inquiries are coupled with others relative to the possibility of getting comfortable lodgings, and, above all, situate in quarters where the Pontiff is likely to pass.

From information I have recently received, in a trustworthy quarter, I think I may safely state that the question of the Pontifical visit is not yet solved; and, further, that no formal proposition has as yet been made at head quarters at Rome by the French Government, nor indeed in any quarter. It is true that the matter has been mentioned incidentally, in the course of conversation on other topics, but as one on which no pressing necessity existed for an immediate decision. I may, moreover, say, contrary to what has been repeatedly asserted, that on no such occasion did the Pope express any thing like a refusal, nor even disinclination to visit France. I have reason to believe that his Holiness is rather favorably disposed than otherwise. Whatever real disinclination has been expressed proceeds more from the Cardinals than from their head; but were it required that he should be accompanied by the Sacred College, or even by a majority of its members, Pius IX. would not consent. With that extreme caution and distrust so characteristic of the policy of the Papal Court, particularly where France is concerned, it is anticipated that an attempt would be made to obtain concessions, whether in temporal or spiritual matters, which it would not suit that policy to admit; and if these attempts were carried to a point where coercion begins, the Pope, accompanied by the Sacred College, would be at the mercy of his host. Alone, Pius IX. could at any moment lay aside his character of Supreme Pontiff and relapse into the more humble one of the simple Priest Mastai-Ferreti.—By way of precaution against any possible coercion, his abdication in due form would be left with the Sacred College; the day it was ascertained at Rome that the Pope was no longer at liberty they would proceed to a new election; and coercion, if any such were attempted, would be attempted in vain. This could not be the case if the majority of the Sacred College accompanied his Holiness to France. It is known that perfect accord has seldom existed between Pius IX. and the majority of the Cardinals; in the present instance the difference of opinion and feeling is not less; and the latter are supported in their opposition by some of the foreign diplomatists, but particularly the Russian and Austrian Ministers."

The Correspondent of the *Chronicle* says:—

"The Pope has at length consented to visit France for the purpose of crowning the new Emperor of the French. The period of the coronation is not yet precisely fixed, but it is supposed that it will be about the middle of May. The precise day must be fixed by the Emperor himself, who will probably arrange so as to suit the convenience of his Holiness.

It appears that Pius IX., in making this great concession to the vanity of Napoleon III., has not been unmindful of the interests of the Church of which he is the head. In return for his condescension, he has exacted concessions in favor of the Ultramontane section of the French Church, which are cheaply bought at the expense of a journey to Paris. It will be remembered that there exists in France a *concordat*, which was concluded in 1804 between the Pope of that day and the Emperor Napoleon. But besides the concordat, there is another measure called "les articles organiques," which was drawn up after the conclusion of the concordat, and to which the Pope was not a party, and to which, moreover, he never gave his consent. These "articles organique," are merely the acts of the French Government; they have no international character; and, so far from being acceptable to the Papal Government, some of them have been formally protested against at different times, both by the Pope himself and the French Ultramontane party, and have not been acknowledged to the present day. When the proposition was first made to Pius IX. that he should come to France to crown the new Emperor, his Holiness gave a point-blank refusal; when the request was reiterated in terms which it was difficult to resist, the answer of the Pontiff was that the Pope never left the dominions of the Church, excepting for the good of the Church—and it was hinted that the measure "for the good of the Church" which would satisfy his Holiness would be the revision of the concordat. The ambiguous nature of this answer encouraged a fresh negociation, and has led to a compromise. Pius IX., on the other hand, has given his promise that he will come to France to place the imperial crown on the head of the new Emperor; and Napoleon III., while insisting on the maintenance of the concordat in its integrity, has agreed to abandon the "articles organiques," of which the whole that are considered objectionable, and more especially those known as "les articles de Bossuet," are to be abolished. This concession to the Ultramontane party is a very grave one. The organic articles have always been considered the safeguard of the Gallican party in the Church.—They are the charter of the French Bishops and French Clergy against the power of the Pope. Hitherto the Gallican Bishops have been to a considerable extent independent of the power of Rome—they are now to be handed over to her tender mercies.—*English Churchman of Dec.* 16.

At home, the Budget debate is the great point of interest; or, rather, its conclusion is looked to with great interest. The division promises to be a very close one; but, even should it be against the Government, we trust that they will so far take a leaf out of the Whig Minstry's book as to keep their places. They are the only combination that can depend, generally speaking, upon a majority in both Houses; consequently, to resign, would be agitating the country, and suspending public business, for nothing.

We observe that Lord Shaftesbury, with that sad tendency to mischief which besets him whenever he leaves practical for controversial matters, has given notice of his intention to bring forward the subject of Convocation, after the Christmas recess. It is quite evident that if he and his party continue their present tactics, they will provoke a League, offensive and defensive, among those whom they so unnecessarily attack and provoke. It behoves all earnest persons, anxious to "work while it is day," to show their unequivocal condemnation of a course which, by keeping alive and increasing controversy, hinders or prevents all parties from doing their work. We had hoped that the recent exhibition of party spirit and irreverence displayed by his lordship and his associates at Freemasons's Tavern—coupled with the siginficant absence of almost the entire body of the Clergy of the Metropolis, would have taught them wisdom, if not charity.—*Ibid.*

There are some symptoms of a desire, and an intention to "get up" public meetings, in various parts of the country, on the subject of Confession and Absolution. We do most earnestly hope and trust that those members of the Church who are the most opposed to the practice of Private Confession, but who are anxious to preserve the essential and fundamental principles (and the peace) of the Church, will do all in their power to discourage and prevent the discussion of such subjects at "popular meetings." They cannot but feel that the "popular" opponents of Private Confession and Absolution are in reality just as much opposed to Public Confession and Absolution, as far as concerns any belief in the necessity of the one, or the efficacy of the other. They must be aware that nineteen out of twenty, who would attend such meetings, and sign petitions, are actually disbelievers in, and depravers of, most of those principles and practices of the Prayer-Book which distinguish the Church from the principal Dissenting communities of this country.

In order that this may be brought to the test, we would suggest that wherever such meetings are held, the Resolutions and Petitions should not be confined to the condemnation of what are deemed unsound doctrines, and unauthorised Practices, but should go on to state and maintain the true Doctrine, and canonical Practice, as set forth in the Formularies of the Church. This is the honest and most charitable course, towards all parties. Those who so readily and confidently pronounce, and denounce, what it error, must surely be equally prepared to state and defend what is the truth: and where the former duty is alone fulfilled, there must ever be a strong ground for suspicion that the parties are not qualified to perform either duty satisfactorily, either from want of knowledge, or from want of agreement among themselves.—*Ibid.*

Among the deaths of this week is that of Mr. Empson, Editor of the *Edinburgh Review.*—*Ibid.*

Lord John Russell, Mr. Hume, and twenty-five other Members of Parliament, have claimed the exemption from service on Election Committees which belongs to three score years.—*Ibid.*

It is a singular and curious coincidence, as connected with the greatest personages of modern welfare, that Nelson, on the day of his greatest victory and death, had attained the age of forty-seven years. Bonaparte and Wellington were each in their forty-seventh year at the great and last battle of Waterloo; and in the forty-seventh year from the death of Nelson, the last of this illustrious trio, the great Wellington, passed silently and quietly into eternity.—*Ibid.*

The spread of Protestantism in the west of Ireland is now confirmed by the Roman Catholics. The *Nation* says that systematized proselytism has had "immense success in Connaught and Kerry." "The altars of the Catholic Church have been deserted by thousands born and baptized in the ancient faith of Ireland." Galway and Mayo are suffering from the "foul and abominable traffic" of Catholic tenets in exchange for Protestant alms. The Roman Catholic clergy are summoned to arms to stop the inroads of the enemy. "Shall the soupers and tract-distributors accomplish the work which all the force of England for three hundred years has been unable to effect?"—*Guardian.*

A handsome Christmas gift, and a pattern Parish.—On Christmas morning, when the Rev. Mr. Clarkson, Rector of St. James' Church, Chicago, went into his vestry, he found on his table a purse of gold amounting to several hundred dollars, with a line saying that it was the gift of a few friends to a beloved and devoted Pastor.

A most noble example is this for rich and able parishes.

Died.

We regret to have the melancholy task of recording the death, on the 5th inst., of Miss LOUISA CRUGER, sister to Mrs. Oakley, wife of Judge Oakley of this city.

Miss Cruger has been afflicted for a long time with a disease of the most painful nature. During her protracted illness she has borne her sufferings, which were greater than those that ordinarily fall to the lot of humanity, with a patience and resignation to the will of God, which a deep and unwavering religious faith like her's could alone inspire. All who knew her, appreciated her many bright excellencies of character; and she was tenderly beloved by a large circle of relatives and friends who were more intimately associated with her in the daily walks of life—among these her loss has left a void that will not easily be filled; and her departure, though attended by all that divests death of its terrors and cheers the passage to the tomb, will be long and sincerely mourned. *

Messrs. Stanford & Swords have issued a new pocket edition of the Book of Common Prayer. It is printed in single column on a wide 24mo. page, forming a thinner volume than the ordinary editions, so that it can readily be slipped in the pocket. It is put up in the very convenient flexible covers in which the publishers issue their 18mo. edition, and can be had elegantly decorated with emblematic devices or in a plainer garb. The same publishers have issued their pocket Almanac for 1853, an indispensable little manual for the clergy and laity of the Episcopal Church.

A CARD.

The Rector of the church of the Nativity would avail himself of this mode of returning his sincere thanks for an elegant and highly valued New Year's Gift, received from his much esteemed parishioners, as a token of their kind regard. C. CLAPP.

Notices.

THE REV. CHARLES REYNOLDS, rector of Christ church, North Brooklyn, will preach to *young men* in the church of the Epiphany, 130 Stanton St., between Essex and Norfolk Sts., on Sunday evening, Jan. 16. Service to commence at 7½ o'clock.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A regular meeting of the above Society, will be held at 59 Bond street, on Thursday evening the 20th instant, at 8 o'clock.

JAMES POTT, Rec. Sec.

Jan. 12, 1852.

A meeting of the Clergy of Fairfield county, Conn. will be held in the parish of St. Paul's, Monroe, on the 18th and 19th inst. The first service will be on Tuesday at 2½ P. M. W. WHITE BRONSON, Secretary.

The Church of the Nativity, Avenue C, will be opened for divine service on Sunday evenings, during the winter, at half past 7 o'clock.

Different clergymen of the city and vicinity are expected to officiate.

ST. PAUL'S CHAPEL will be opened every Sunday evening, for Divine Service, at 7½ o'clock, until further notice.

FREE CHURCH OF THE GOOD SHEPHERD.

The services of this Church will be held hereafter in the edifice corner of Mott and Cross-sts. (formerly occupied and known as Zion Church), every Sunday at 10½ A. M. and 3 and 7½ P. M. tf

Acknowledgments.

THE FIVE POINTS.

The rector of the church of the Good Shepherd thankfully acknowledges the receipt of the following contributions:

D L E, of Poughkeepsie, $10. It will comfort the hearts of some who are ready to perish. R. HOYT.

Contributions for aiding the operations of this Free Church at the Five Points, may be left at Stanford & Swords, 137 Broadway, or at No. 2 Litttle Water street, Five Points.

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THE RECTOR OF BARDOLPH'S;

OR, SUPERANNUATED. By Rev. F. W. Shelton, author of "Salander and the Dragon." 1 vol. 12mo. Price $1.

This book belongs to that class of works at the head of which should be placed "The Poor Vicar" and "Sunny Side." It is an unvarnished and simple tale of the life of a country parson, written in an unaffected style of pure English, and portraying with life-like accuracy the amusing incidents, the petty annoyances, the sore trials and various events occurring in the experience of a faithful minister of the Gospel. There is a vein of quiet humor and satire running throughout the story, and the author admirably hits off the foibles common in a country parish. It narrates how Mr. Admuller (the Rector) came to receive his call, and how a new broom sweeps clean; how his people are puzzled with him; he waxes extremely popular; his crack sermon; his marriage and the various surmises and remarks thereupon; the conduct of Mrs. Vosselingen (an energetic woman); how the Rector lost a little of his popularity; an account of some little misunderstanding with a new comer and the characteristics of Mr. Pipperell; trouble in the church choir; the arrival of a Boanerges, or Son of Thunder, and how the Rector disposed of him; a plea for clergyman's children, combating the opinion that they are more intractable than any other people's children, with the origin of the same; the Rector innocently preaches a sermon considered personal and gives offence, and the troubles ensuing, with a few words on the sufferings of the clergy; the character of Mrs. Spangles; the poor of the parish; the Williwilllows and their secession; the gradual working of the leaven of disaffection and the evil influence of Mr. Pipperell and Mr. Zubigen. How Miss Vallery's voice becometh cracked, and she is requested not to sing in the choir, and the fearful consequences which ensued, and how the Rector had to suffer for these nonsensical affairs. Mr. Admuller's health declines, and he is considered superannuated. A few remarks on bronchitis. The old sexton. A short account of the last days of the Rector of St. Bardolph's.

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2 A Few Words to Country Clergymen, *Christian Observer.*
3 Katie Stewart, Part III., *Blackwood's Magazine.*
4 Living Branches on Dead Trees, *New Monthly Magazine.*
5 New England School of Design for Women, *Report of the Executive Committee.*
6 Last Hours of Walter Scott, *Donald McLeod's Life of Walter Scott.*
7 Miss Berrey, *London News.*
8 Colloquies of Edward Osborne, *Spectator.*
9 Manuscripts of President Edwards, *Independent.*
10 The Government and Free Trade, *Examiner.*
11 The Duke, *Economist and Lord John Russell.*
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oct28-tf REV P. L. JAQUES, Rector.

Poetry.

For the Churchman.

Died, at St. Mary's Hall, on the eve of the Holy Innocents, MDCCCLII, in the fifteenth year of her age, Sarah Wallace Germain.

"These are they, which follow the LAMB, whithersoever He goeth."

Weep not for her, the dear lamb, we have folded,
Safe from the serpent, secure from the bear;
Gone to the Source where her being was moulded,
She recks not of sorrow, and dreams not of care.
Through the green pastures, with skies ever vernal,
By the still waters her footsteps now rove;
Led by the Shepherd Whose name is eternal,
Her loveliness lives in the light of His love.

Weep not for her, the dear lamb, we have folded,
Though sorely we miss her from out our fond arms;
Just when her young life had sweetly unfolded,
And ours seemed renewed, in the light of her charms.
Here, for a while, she has left us behind her,
To wander and wait on life's desolate shore:
There, through the cross, we shall certainly find her;
And, with her, the lambling* we folded before.

G. W. D.

Riverside, Innocent's Day, 1853.

* Fanny Ford, her sister, died July 28, 1843; aged 3 years and 11 months. She was buried by her side.

Selections for the Epiphany Season.

God speaks in such forms and such phrases as may most work upon them to whom He speaks. Of David, that was a shepherd before, God says He took him to feed His people. To those Magi of the East, who were given to the study of the stars, God gave a Star to be their guide to Christ at Bethlehem. To those who followed Him to Capermanm for meat, Christ took occasion to preach to them by that of the spiritual food of their souls. To the Samaritan woman, whom He found at the well, He preached of the water of life. Beloved, Christ puts no man out of his way(for sinful courses are no ways, but continual deviations), to go to heaven; Christ makes heaven all things to all men, that He might gain all | *Donne*.

Those casterlings were great searchers of the depths of nature, professed philosophers; them hath God singled out to the honor of the manifestation of Christ. Human learning well improved makes us capable of divine There is no knowledge whereof God is not the author; He would never have bestowed any gift, that should lead us away from Himself It is an ignorant conceit, that inquiry into nature should make men atheistical. No man is so apt to see the star of Christ, as a diligent disciple of philosophy. Doubtless this light was visible unto more; only they followed it, who knew it had more than nature. Their astronomy had taught them this star was not ordinary, whether in sight, or in brightness, or in motion. The eyes of nature might well see that some strange news was portended to the world by it; but that this star designed the birth of the Messiah, there needed yet another light.—*Bishop Hall.*

No sooner hath the star brought them within the noise of Jerusalem, than it is vanished out of their sight. God would have their eyes lead them so far, as till their tongues might be set on work, to win the vocal attestation of the chief priests and scribes, to the fore-appointed place of our Saviour's nativity. If the star had carried them directly to Bethlehem, the learned Jews had never searched the truth of those prophecies, wherewith they are since justly convinced. God never withdraws our helps, but for a further advantage.—*Bishop Hall.*

The next thing considerable in a star is the manner of its appearance. It appears but small, and of a little compass; so that, although our reason assures us that it is bigger than the whole earth, yet our sight would seem to persuade us, that it is not much bigger than a diamond sparkling upon the circle of a little ring. And now how appositely does this consideration also suit the condition of our Saviour! who both in His rising and shining upon the world, seemed, in the eyes of all men, but a small and a contemptible thing; a poor helpless man; first living upon a trade, and then upon something that was much meaner, namely, upon alms. Whereupon, what slight thoughts had they of His person! as if He had been no more than an ordinary soul, joined to an ordinary body; and so sent into the world to take His course in the common lot of mortality. And what could be the cause of His being thought so, but the same that makes stars to be thought little things, even their height and vast distance from poor earthly spectators? so the glories of Christ's person were, by the very transcendency of their height, placed above the reach and ken of a mortal apprehension. And God must yet elevate our reason by revelation, or the Son of God Himself will still seem but a small thing in our eyes. For carnal reason measures the greatest things by all the disadvantages of their outward appearance, just as little children judge of the proportion of the sun and moon, reckoning that to be the smallness of the object which is only the distance of the beholder, or the weakness of the organ.—*South.*

He resembles a star also in respect of its internal secret operation and influence upon all sublunary inferior beings. And indeed this is the noblest and the greatest part of the resemblance. Stars are thought to operate powerfully even there where they do not appear; and are felt by their effects, when they are not seen by their light. In like manner Christ often strikes the soul, and darts a secret beam into the heart, without alarming either the eye or ear of the person wrought upon. And this is called both properly and elegantly by St. Peter, "the day-star's arising in our hearts;" that is, by the secret silent workings of His Spirit, He illuminates the judgment, bends the will, and the affections, and at last changes the whole man: and this is that powerful but still voice by which he speaks eternal peace to the souls of his elect in the admirable but mysterious work of their conversion. So that our great concern and inquiry should be, whether those heavenly beams have reached us inwardly, and pierced into our minds, as well as shone in our faces; and whether the influence of this star upon us has been such as to govern and draw us after it, as it did the wise men, and thereby doth make and prove us wise unto salvation. For light is operative as well as beautiful, and by working upon the spirits affects the heart as well as pleases the eye. Above all things, therefore, let us be strict and impartial in this search, where the thing searched for is of such consequence. For since there are false lights, light itself should be tried; and if we would know infallibly whether it be the light from above, by which we are led and live; and whether this morning star has had its full efficacy upon, or rather within us; let us see whether or not it has scattered the clouds and darkness of our spiritual ignorance, and the noisome fogs of our lusts and vile affections. Do we live as the sons of light? do we walk as in the day, without stumbling into the mire of our old sins? these are the only sure evidences that Christ is not only a star in Himself, but such a one also to us. For when the dayspring from on high visits us truly and effectually, it first takes us out of these shadows of death, and then guides our feet into the ways of peace.—*South.*

There are spots, they say, not in the moon only, but also in the face of the sun itself; but this star was of a greater and more unblemished lustre, for not the least spot was ever discovered in it, though malice and envy itself were the perspectives through which most of the world beheld it. And as it is the privilege of the celestial luminaries to receive no tincture, sullage or defilement from the most noisome sinks and dunghills here below, but to maintain a pure untainted, virgin light, in spite of all their exhalations; so our Saviour shined in the world with such an invincible light of holiness, as suffered nothing of the corrupt manners and depraved converse of men to rub the least filth or pollution upon Him. He was not capable of receiving any impression from the sin and villiany which, like a contagion, fastened upon every soul round about Him. In a word, He was pure, righteous, and undefiled; not only above the world, but, what is more, in the midst of it.—*South.*

Nor is it uninstructive to compare the guidance by which the Magi and the shepherds, respectively, are brought to the presence of the new-born King. The shepherds, as of Jewish extraction, are guided by an angel; but the wise men, as Gentiles, by a star: those by revelation, which was familiar to them; these by nature, with the aspects of which *they* were familiar. There was a fitness, too, in the fact of the shepherds, who were the representatives of the Jews, of them therefore that were near, making their appearance on the very day of the Nativity; while the wise men, who, like the whole Gentile world, came from afar, certainly did not appear till a much later day. Nor should we fail to observe, that while there would have been a certain fitness in the use of any natural helps, whereby to beckon and invite these children of nature into the kingdom of grace, yet was there an especial fitness in this one which it pleased God to use; for these watchers of the heavens a star: and if we are to suppose that the foolishness of astronomy mingled itself with their speculations, this would only be another proof of that grace of God, whereby He uses oftentimes even men's errors to deliver them out of error into the kingdom of truth.—*Trench.*

No doubt when these Magi came to Jerusalem, saying, *Where is He that is born King of the Jews?* they had taken for granted that the royal Child would have been born in the royal city, and that they should find Him there. For not as yet was revealed to them that mysterious law, which, running through all the events of the kingdom of God, repeats itself in this; that law according to which the weak things of the world are ever chosen to confound the things that are mighty—lowly Bethlehem before haughty Jerusalem—even as this little planet of ours before far vaster worlds, as the sphere in which the great mystery of redemption should be accomplished. Jerusalem indeed shall have the guilt of the Lord's death, but Bethlehem the glory of His birth. And as they looked to find Him in the royal city, so, it would seem, as well in the royal palace.

But on what grounds do they rest their confident expectation that this King was born? *For we have seen His star in the East.* That the great events of this world were not without their corresponding appearances in the heavenly world, appearances which manifested themselves especially in the stars, was a wide-spread conviction of antiquity, which possessed its truth, however often it may have been drawn down into the service of superstition and error. In the life of the Redeemer the presentiment which found its utterance in this belief won first its full reality and truth. Its partial truth it already had: for we cannot set to the account of accident or imagination all those remarkable coincidences between heaven and earth, all those testimonies which the signs and tokens of heaven have so often yielded, and men taken note of, that the great of this world do not come or go without warning. This, indeed, is but one aspect of that sympathy, so deep and earnest, which we may trace as every where existing between nature and man. At no time does nature put on a careless, unmeaning face, when aught that intimately concerns her foster-child man is being done, nor make as though this were nothing unto her. On the contrary, her history runs parallel, and is subordinate, to his; the great moments in the life of nature concurring with the great moments in the life of man, and therefore most of all with the great crises of the kingdom of God, which concern him the nearest of all.—*Trench.*

It was a time when, if we may slightly alter the Apostle's words, "the earnest expectation of the creature waited for the manifestation of the Son of God": it was the world's great emptiness which, in the purposes of the eternal Wisdom, preceded, as a negative preparation, the great fulness that was coming; the time of an infinite longing, that prepared men for the infinite gift. And then, if the times were thus times of a solemn and breathless expectation, these men who came mere men in whom, more than in most, as their coming and their inquiries show, the longing of the time had concentrated itself; they were eminently "men of desires." And if they were such, and Christ the true magnet of their hearts, drawing them to Himself by an invisible but mighty potency, how little strange, how natural rather, and easy, that, by guidances which we do not know; by little indications which, insufficient for most, would yet have been sufficient for them; by secret illuminations of their minds, which made that tongue of the heavens to speak a language that they could understand; they should have found their way to Jerusalem first, and then to the very place where the young Child, the Fulfiller of the world's hopes, was laid. Instead, then, of making difficulties as to how they connected the Star and the King of the Jews, how they found their way so far with nothing but that Star to beckon them on, it will be more profitable for us to see in their finding of Christ, and in the Jews' failure to find Him—while yet these last had so many helps, and they so few—proofs and examples of a truth to which every day a witness is being borne—namely, how little is sufficient to draw disposed and believing hearts to Christ, how much is insufficient to draw them that are otherwise. Prophets speak, and accomplish nothing in these: the beckoning of a silent star is effectual with those.—*Trench.*

Youth's Department.

The Child's Footsteps.

BY MRS. E. H. EVANS.

There is a sound most musical and sweet,
A sound that ever bringeth joy to me,
And thoughts of innocence for angels meet,
The warmest love in all its purity;
'Tis the light bounding step, all gay and fleet,
Of happy childhood, with its tiny feet.

No noiseless gliding, as on sin intent,
Nor slow or measured entrance at the door,
Each footstep, with a music eloquent,
Sounds clear on winding stair or polished floor;
And ere the little dimpled face appears,
The quick, sweet bound hath charmed away my cares.

Whether in satin slipper delicate,
Or in its native freedom springing by;
If in proud palace halls it petted sate,
Or in the lowly home of poverty;
Alike its buoyant gladness charms the ear,
And bringeth thought of heavenly beauty near

I wonder not, if, in His lowly guise,
Surrounded by the hardened and the vile,
A sudden splendor lit the Saviour's eyes,
And His lips parted with a holy smile,
When with their upward, sunny gaze drew nigh
The little fearless forms of infancy.

Oh, blessed little ones! their rosy charms
Leaned on His bosom, all unpalled by fear;
Serenely resting in His mighty arms
Who framed the glory of each starry sphere,
No thoughts of simple years for *them* uprose;
No grief or shame to mar their sweet repose.

Then let His lowly followers not disdain
To guard such flower-like beauty for their Lord,
Nor deem the moments wasted, while they train
Fair infant minds obedient to His word;
Nay rather let us, as their bloom we view,
Seek our own innocent pleasures to renew.

"She died Like a Lamb."

One cold, dreary day in the month of December, 1850, a city missionary entered a dirty looking house in a court in his district. He groped his way up a large staircase, and knocked at the door of the top front room. It was opened by a woman who seemed to be under the influence of drink. When a tract was offered to her, she uttered an oath and said, "She wanted bread, not tracts." The missionary told her about the true bread that came down from heaven. While he was speaking, the woman opened the door a little wider, which served to show him that the room was the abode of filth and poverty. The floor and window looked as if they had never been cleaned. There was scarcely any fire in the grate, but a heap of ashes underneath. The furniture consisted of three old chairs, a table, and a bed covered with rags. The missionary's attention was arrested as he cast his eyes upon that bed: for he met the earnest gaze of a little girl, whose flushed cheek and glistening eye plainly showed that disease had marked her as a prey, "Is your child ill?" he asked. "Yes," said the mother; "she is only twelve years old, and they say that she is in a consumption; she is going fast. You may talk to her, if you like. I must go out." The missionary went up to the bed, took hold of the hand of the little girl, and said, "You seem to be very ill. Are you in great pain?" "I am sometimes, sir," she replied, but when I pray to Jesus I do not feel it." "And who taught you to pray?" asked the missionary; for he felt surprised to find one of the Saviour's lambs in such a place. "My sabbath-school teacher," she replied; and then, in her own simple way, told the visitor that another little girl had taken her about two years before with her to a Sabbath-school; that she there learned to read the Bible and to pray to Jesus; "But O, sir," she added, as the tears started from her eyes, "my father and my mother are so wicked! they drink and swear, and make me so unhappy. Do you pray for them sir." "Yes," said the missionary, we will both pray for them; for God hears prayer, and he can break the rocky heart. He then knelt beside her bed, and breathed the earnest desire of their hearts to God. When prayer was ended, she took from under the bundle of rags which formed her pillow, a small hymn-book, and read several of the pleasing verses which were cheering the dark passage through which she was passing to glory.

Two days after, the missionary again went up the dark staircase. His heart was happy, for he felt that one of his Master's little ones was there. The door was opened by the mother, in whose face he saw the look of grief, the window was darkened, but sufficient light remained to show the small elm coffin, which was placed in one corner of the room, partly covered by a sheet. "What!" said the missionary, "and is she dead?" "Yes," said the mother, "she died the night you were here. I was sitting by the fire, when she asked me to listen to a hymn she was often reading.

'Come let us join our cheerful songs
With angels round the throne.'

Her cough prevented her from finishing the hymn. She lay down upon her bed, and about an hour after, *she died like a lamb.*" While the mother was speaking, the father came in. The missionary told them about their child's concern for their salvation, and asked them if they intended to follow her to heaven. The appeal made them sob bitterly, and they knelt while prayer was offered in their behalf.

The following Sabbath her body was laid in the grave. Her teacher, and twenty scholars from her Sabbath-school, followed with the mourners; and when the clergyman had finished the burial service, they sung the hymn which ushered her happy spirit into the presence of her Saviour:

'Come let us join our cheerful songs
With angels round the throne.'

My dear young readers, perhaps you have many more blessings than this little girl had. You have kind parents, who want to lead you to Jesus, and to see you happy in Him. Your heavenly Father has given you a comfortable home, and a great many things to make you happy. But do you love Jesus? Do you, like this little girl delight in praying to Him? Will you seek to meet her in heaven?—*Children's Missionary Magazine.*

Miscellaneous Clippings.

City Life.

In a city, the unpretending, and even wretched abodes (for some such there must always be) of the poor, surprise us less than the lordly residences of the rich. How many elegant and even splendid palaces do we behold, every one of which it costs a small or a mammoth fortune to keep them up. How great must be the resources of trade: how indefatigable the industry of man; and how thrifty the countless methods of money-making, to equalize the equally as countless ways and means of money-spending. Yet, resolve the problem as you will, the question is still asked where does all the money come from? not only for necessary expenses, but for the maintenance of this ostentatious display and sumptuous extravagance of

"Tumultuous grandeur crowds the blazing square,
The rattling chariots clash, the torches glare;
Sure scenes like these no troubles e'er annoy,
Sure these denote one universal joy."

But all this splendor, gaiety, fruition, and display of wealth, is not unalloyed by care, nor unaccompanied by difficulty and danger. Here is the treacherous and fatal sea of city life, in which so many fortunes and reputations, so many aspiring hopes and flattering views, and so much peace and happiness are perpetually wrecked, and, too often, lost irretrievably and forever. Deluded and unhappy dreamers, who are contending with

"The huge army of the world's desires,"

how inadequately do these corroding rivalships of folly, and these fashionable absurdities, compensate for the headaches and heartaches, which they constantly occasion; and for the immense sacrifice in the misapplication of life to the most trivial, the most preposterous, and the least satisfying of all pursuits.

Need we be surprised that prophets, poets, philosophers, moralists, and divines, have so often rebuked the follies, and railed at the abuses of urban life? They have coined for us the wisest maxims of prudence, virtue, and morality, and have sounded the most salutary warnings, and to what end!

"I know not if the angels weep; but men
Have wept enough; for what? to weep again."

There are two sayings in Goldsmith's "Citizen of the World," that are worth remembering, 1st, "That happiness is lost in seeking after refinement"; and secondly, "That wisdom and precept may lessen our miseries, but never can increase our positive satisfactions." Amidst all these follies which justify precept, and these abuses which render castigation necessary, there is a glaring inconsistency in the spirit of the times, in the simultaneous existence of boundless profusion on the one hand, and exorbitant avarice on the other, which is remarkable.

"The plague of gold strikes far and near
And deep and strong it enters;
The purple cymar which we wear,
Makes madder than the Centaur's;
Our thoughts grow blank, our words grow strange,
We cheer the pale gold-diggers,
Each soul is worth so much on 'Change,
And marked, like sheep, with figures."

It would be wicked to encourage men in their errors; and at the same time it requires extraordinary faith in the rectitude of the species to believe that they will ever be satirized into patterns of wisdom and discretion. The majority of mankind would acknowledge the greater obligation conferred, by pointing out to them some feasible plan of supporting, and even surpassing, their present high-pressure system of luxury and extravagance, so that they may continue to enjoy themselves, and to "kick up their heels" before high Heaven.—*N. Y. Daily Times.*

A Patch on Both Knees.

The following is one of the cleverest essays we have met with for many a day. Similar in style, it is not inferior to Franklin's best.

"When I was a boy, it was my fortune to breathe, for a long time, what some writers term the bracing air of poverty. My mother—light lie the turf upon her which once enclosed her sweet and gentle spirit—was what is called an ambitious woman; for that quality which overturns thrones and supplants dynasties finds a legitimate sphere in the humblest abode that the shadow of poverty ever darkened. The struggles between the wish to keep up appearances and the pinching gripe of necessity, produced endless shifts and contrivances, at which, if told, some would smile, and some, to whom they would teach their own experience, would sigh. But let me not disturb the veil of oblivion which shrouds from profane eyes the hallowed mysteries of poverty.

On one occasion, it was necessary to send me on a errand to a neighbor of better circumstances than ourselves, and therefore it was necessary that I should be presented in the best possible aspect. Great pains were accordingly taken to give a smart appearance to my patched and dilapidated wardrobe, and to conceal the rentsand chasms which the envious tooth of time had made in them; and by way of throwing over my equipment a savor and sprinkling of gentility, my red and toil-hardened hands were enclosed in the unfamiliar casing of a pair of gloves which had belonged to my mother in days when her years were fewer and her heart was lighter.

I sallied forth on my errand, and on my way encountered a much older and bigger boy, who evidently belonged to a family which had all our own dragging poverty, and none of our uprising wealth of spirit. His rags fairly fluttered in the breeze; his hat was constructed upon the most approved principles of ventilation, and his shoes, from their venerable antiquity, might have been deemed a pair of fossil shoes—the very ones in which Shem shuffled into the ark. He was an impudent varlet, with a dare-devil swagger in his gait, and an "I'm as good as you" leer in his eyes; the very whelp to throw dirt at a well-dressed horseman because he was well dressed, at a boy's ruffles because he was clean. As soon as he saw me, his eyes detected the practical inconsistencies which characterize my costume, and taking me by the shoulder, turning me round with no gentle hand, and surveying me from head to foot, he exclaimed, with a scornful laugh of derision, "A patch on both knees, and gloves on!"

I still recall the sting of wounded feeling which shot through me at these words. To parodize a celebrated line by the immortal Tuscan,

"That day I wore my gloves no more."

But the lesson, so rudely enforced, sank deep into my mind; and in after life I have had frequent occasion to make a practical application of the words of my ragged friend, when I have observed the ridiculous inconsistencies which so often mark the conduct of mankind.

When for instance, I see parents carefully providing for the ornamental education of their children, furnishing them with teachers of music, dancing, and drawing, but giving no thought to that moral and religious training from which the true dignity and permanent happiness of life can come; never teaching them habits of self-sacrifice, and self-discipline, and control, but rather by example, instructing them in evil-speaking, in uncharitableness, in envy, and in falsehood, I think with a sigh of the patch on both knees, and gloves on.

When I see a family in cold, selfish solitude, not habitually warming their house with a glow of happy faces, but lavishing that which could furnish the hospitality of a whole year upon the profusion of a single night, I think of the patch on both knees, and gloves on.

When I see a house profusely furnished with sumptuous furniture, rich curtains, and luxurious carpets, but with no books, or none but a few tawdry annuals, I am reminded of the patch on both knees, with gloves on.

When I see our public men cultivating exclusively those qualities which win a way to office, and neglecting those which will qualify them to fill honorably the post to which they aspire, I recall the patch on both knees, and gloves on.

When I see men sacrificing peace of mind and health of body to the insane pursuit of wealth, living in ignorance of the character of the children who are growing up around them, cutting themselves off from the highest and purest pleasures of their natures, and so perverting their humanity that that which was sought as a means, insensible comes to be followed as an end, I say to myself, "A patch on both knees, and gloves on."

FAMILY SCHOOL FOR YOUNG LADIES
No. 42 Broad st., Utica, W. N. Y.,
MRS. MARY PROAL JUDSON, PRINCIPAL.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10 jy24-tf

THE EVERGREEN FOR 1853.

ON the first of January next will be issued the first number of Vol. X of the EVERGREEN, or CHURCH FAMILY MAGAZINE.
The Evergreen will continue to be devoted to the interests of the Family and the Church. Its object is to supply wholesome and entertaining reading for the Christian Family, combined with instruction in the great principles of religious truth, to be a welcome visitor in every domestic circle, and an efficient aid in imparting and enforcing that instruction which lies at the foundation of all true usefulness and knowledge
The proprietor will be aided by the following, among other contributors:
Rev Henry N. Hudson, Rev J. H. Ingraham,
Rev Frederic W. Shelton, Rev Jesse A. Spencer, DD.
"B. T. O." and "O" will also continue their contributions to the Magazine; as will also many others, whose names we are not at liberty to use.
For the purpose of encouraging the formation of clubs, the Magazine will be furnished at the following rates:

1 Copy for one year		$2 00
2 Copies, or more, for one year		1 50 each.
6	"	8 00
12	"	15 00
20	"	23 00
30	"	30 00

The payment in all cases to be invariably in advance.
Persons intending to form clubs are requested to do so forthwith, and notify the proprietor of the number of copies wanted, that he may know how to regulate the edition for the ensuing year.
Each number will contain 32 pages and a beautiful steel engraving.
The Evergreen is recommended by
Rt Rev B. T. Onderdonk, D.D., Bishop of New York.
Rt Rev Jonathan M. Wainwright, D.D., Provisional Bishop of New York.
Rev William Berrian, D.D., Rev A. Bloomer Hart,
Rev John McVickar, D.D., Rev W. Walton, D.D.
Rev John F. Schroeder, D. D., Rev Caleb Clapp,
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Rev Joseph H. Price, D. D., Rev G. H. Houghton,
Rev Chas. W. Hackley, D.D., Rev Cor. R. Duffie,
Rev Benj. Evans, Rev Geo. B. Draper.
☞ The postage is *one cent* to all parts of the United States.
All letters to be post-paid and addressed to
WILLIAM H. ONDERDONK,
Proprietor of the Evergreen,
Nov 20-tf 9 Spruce-street, N.Y.

THE CHILDREN'S MAGAZINE.
24 PAGES, 18mo., MONTHLY.

PUBLISHED by the General Protestant Episcopal Sunday School Union.
TERMS.—For a single copy, twenty-five cents per annum; for Fifty copies, ten dollars per annum; *Payable always in advance.*
UNDER THE NEW POSTAGE LAW
It will be chargeable with postage as follows:
To any post-office in the State of New York, 3 cents per annum, *(payable by the Subscriber to the Magazine,) quarterly, in advance.*
To any part of the United States 6 cents per annum, *(payable by the subscriber to the Magazine) quarterly in advance.*
☞ *For eleven dollars and sixty-eight cents remitted to the undersigned, in current bills and postage stamps, fifty copies of the Magazine will be sent, postpaid, for one year, to any part of the United States. Or, twenty-five copies for five dollars and eighty-four cents, remitted as above.*
THE CHILDREN'S MAGAZINE will enter its 25th year with January, 1853, having a larger list of subscribers than at any earlier period.
No pains will be spared to render it attractive and interesting, as well as instructive.
Those who would subscribe are requested to do so early, *with direction as to the mode of transmission of their numbers.* The mail will in most cases be found the preferable mode. Address orders to
DANIEL DANA, Jr., Agent,
dec11-12t No. 20 John St., New York.

Geneva Institute for Boys.
CONDUCTED BY
D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.

THE above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.
Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance.
References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.
Aug. 28. 6m

$1,524,258.
STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of October, 1852
Office, No. 11 Wall Street.
In seven years from its commencement, this company, after paying expenses, also dividends to the amount of $227,000
Has paid losses amounting to 790,663
And has now invested, drawing interest, 1,524,258
The recipients of the money paid for losses were
164 Widows,
580 Children,
19 Parents,
17 Brothers and Sisters,
66 Creditors.
ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JAMES STEWART, M. D., Medical Adviser.
JOS. L. LORD, Agent, New York.
N B The company has complied with the law of this State, and deposited with the Comptroller $100,000 tf

THE Church School Choir meet in the School Room, 190 West 19th street, every Saturday morning at 11½, for instruction in the theory of vocal music, and to practice antiphonal chanting and other Church Music.
A class for instruction in painting in oil and water colors, and perspective, meets at 10 o'clock Saturday mornings, and 3½ Tuesday afternoons.
Young ladies and gentlemen desiring such instruction and practice, are invited to meet with the choir or class. Terms made known at the Rooms.
JAMES A. JOHNSON, Chorister.
R. BOND, Artist.
WM. B. STOUGHTON. Principal. oct23-3m

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.
FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CHURCH BELLS.
CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.
An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.
Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.
All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

JUST RECEIVED FROM THE LONDON PUBLISHERS.
SYMPATHIES OF THE CONTINENT, or, Proposals for a New Reformation, by John Baptist Von Hirscher, D.D., Dean of the Metropolitan Church of Freiburg, Breisgan, and Professor of Theology in the Roman Catholic University of that city. Translated and edited with notes and introduction by the Rev. Arthur Cleveland Coxe, M. A., 12mo. $1.
TRACTS FOR THE CHRISTIAN'S SEASONS.—First series, 4 vols, 12mo. $4 50.
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Also, cheap editions of many standard works of English divines.
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EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. TOWELL, A. M., Principal.
The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.
The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:
The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D LL.D.
Rev W Berrian, DD, Rev F L Hawks, DD,
Rev T H Taylor, DD, Rev E Y Higbee, DD,
Rev B I Haight, DD, Rev W Morris, LL D,
Rev J Spencer, DD, Rev Wm Walton, DD.
LAYMEN.
Wm H Aspinwall, Esq, John J Boyd, Esq
Messrs D Appleton & Co, R C Wetmore.
Sept 25-6m$

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.
The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.
There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance*. Modern Languages and Music *extra*.
For more particular information address, the Rev. D. F SHORT, Ridgefield, Conn.
REFERENCES.
Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D,
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox "
Sep 11-6m

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A.M., Prin.
THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851 —tf

ORGANS.
CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.
THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $003 upwards.

CLERICAL TAILOR.
NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles 'to wit'—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

ESTABLISHED 1810.
JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.
FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.
One 8 stop organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from two to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.
N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.
THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.
Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.
Counsellor,
The Bishop of the Diocese, ex-officio.
Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street
Treasurer;
CHARLES P. BURDETT, 74 South street.
Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.
The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.
Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.
Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, Geo. L. WILLARD, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
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Charles H. Birney, A. Flower,
F A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members
May 8-tf

SOMETHING FOR THE YOUNG.
The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.
TERMS.—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.
Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

CHURCH ORGANS.
HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:
A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.
We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

THE CHURCHMAN,
Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).
It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."
—TERMS.—
Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.
JOHN DECKER, Proprietor.